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ABSTRACT

This document presents profiles of women who have contributed significantly to governmental changes, social and economic development, and general efforts toward change in Guam, Hawaii, American Samoa, Micronesia, the Republic of the Marshall Islands, the Commonwealth of the Northern Mariana Islands, and Palau. Each profile provides a brief synopsis of the woman's personal, educational, and professional background and current occupation. Included are government workers, health care workers, educators, artists, and a queen. Some profiles are very brief and others approximately two pages. Quotations from some of the women are included. (CG)

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GLIMPSES INTO PACIFIC LIVES: SOME OUTSTANDING WOMEN

Compiled by

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Program Director
Centers for National Origin & Sex Equity - Pacific

Edited by
Karen Reed Green

First Edition

March 1986

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PREFACE

The peoples of the Pacific region have been involved in a process of rapid development and change in recent years. They have taken on the demanding yet exciting tasks of forging their governments, planning for social and economic development, and shaping the future of their children. Many dedicated men and women have played key roles in this developmental process. This booklet is about the lives of some of the women who have made outstanding contributions in the Pacific region.

In her work with the jurisdictions in the Pacific, Dr. Ethel Simon-McWilliams found that educational materials about the contributions of Pacific women, particularly within their own jurisdictions, were virtually nonexistent. To fill this void, she conferred with key people in each area to ask them to identify some of the women who have been instrumental in the development of their society. This booklet is the result of her efforts.

On Guam, under the direction of Dr. Ione Wolfe, a special committee conducted a rigorous selection process to name the top two Outstanding Women of Guam for 1985. Committee members included: Romana C. Mendiola, Curriculum Writer and Committee Chairperson; Bill Paulino, Acting Administrator, Chamorro Division; Ann Rivera, Acting Director, Bilingual/Bicultural Program; Rose Castro, Program Coordinator; Fe Barrett, Program Coordinator; Rita Okada, Program Coordinator; and Ann Garcia, Curriculum Writer.

For Hawaii, Dr. Donnis Thompson coordinated the selection process. Margaret Goding researched the backgrounds of the influential women selected, and Alice Buck and Donnis Thompson wrote the biographical sketches.

In American Samoa, a team assisted Mere Betham, the former Director of Education for American Samoa, in preparing the biographies of outstanding Samoan women.

Agnes McPhetres coordinated the efforts of Marie Maddison, Jeban Riklon and others to prepare the descriptions of the lives and contributions of women from the Federated States of Micronesia, the Republic of the Marshall Islands, the Commonwealth of the Northern Mariana Islands, and Palau.

The contributions of all of these individuals in making this booklet possible are gratefully acknowledged. Clearly this is but a sample of the many women who are working to build stronger communities in the Pacific. If funds become available, this booklet will be revised and expanded. During that time, contact persons for all of the jurisdictions will again be asked to submit biographies so that additional people or jurisdictions not found here may be included.

Glimpses into Pacific Lives: Some Outstanding Women will be used by the Centers for National Origin & Sex Equity staff as they provide assistance to the various jurisdictions in the Pacific region. This booklet is an initial attempt to document and celebrate the spirit and dedication of Pacific women. It is hoped that the glimpses of the lives of the women presented here will serve to inspire future generations to continue to strive to improve their own lives and to work for the well-being of their societies.

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GUAM

RITA GUEVARA SABLAN
BUSINESSWOMAN

Rita G. Sablan of Agat village was born on January 8, 1926, in Agana, Guam. She is married to Frank B. Sablan and has 10 children. She is a proprietress of a general retail store and has been a businesswoman for over 39 years.

Mrs. Sablan completed her elementary and secondary education on Guam. She attended cosmetology college and graduated from Marinello and San Jose Beauty College in California and received her license from both Guam and the U.S. She also attended the Masketel Floral School in Los Angeles, California. In addition, she has attended various conventions for business and conferences for boards of directors and management, representing the Port Authority of Guam as an officer. But all in all, Rita Sablan is a self-educated woman whose knowledge and experience have made her the most active, aggressive, highly respected and successful businesswoman of Agat.

In spite of her family and business responsibilities, Rita Sablan has found time to serve her community of Agat village and other organizations. She is very active in both the Cathedral School and Father Duenas PTA, the Christian Mother, the Catholic Daughters of America, and the Cursillos. She served as president and member of the Parish Council, the Commissioner's Council, and the Guam Alliance for Mental Health. Also, she is an official of the Port Authority of Guam, Board of Directors, a chairperson for Agat Village Muscular Dystrophy Association, and a member of the National Hair Dresser and Cosmetologist Association, as well as of the California Astrology Association. She is serving the youth as a Volunteer Counselor for Juvenile Youths and organized a very effective Neighborhood Watch in her village, which is partly responsible for the lower rate of crimes committed there.

Mrs. Rita Guevara Sablan was one of the two women selected by the Guam committee to receive the award "Most Outstanding Woman of Guam, 1985."

ROSA TERESITA PEREZ SALAS
EDUCATOR AND CIVIC LEADER

Rosa Teresita Perez Salas was born in Agana, Guam, on October 8, 1926, the eldest of seven children. She is married to Ricardo Salas and has one son.

Rosa T. P. Salas attended Guam's elementary and secondary schools and graduated with honors (salutatorian) from George Washington High School in 1956. She received a 3 year scholarship from St. Catherine College, St. Paul, Minnesota, where she received her Bachelor of Arts in English and education (1950). Later, she obtained her M.A. in special education at Los Angeles State College, California, in 1962.

In addition to her academic achievements, Rosa Salas has received many commendations and awards. Some of these honors include: (a) a Pro Ecclesia et Pontifice award, (b) a plaque for "Fostering and Enhancing the Employment of the Handicapped," from the Naval Ship Repair Facility, Guam, 1985, (c) a Resolution (#261) from the Guam Legislature for outstanding services, and (d) the honor of being listed in the Who's Who of American Women, 1977-1978, and the World's Who's Who of Women, 1978.

Mrs. Salas served the government and the people as an educator from 1945 to 1955 -- as an elementary teacher, secondary teacher, and then as a College of Guam instructor. After that she served as an assistant principal and program consultant from 1956 to 1964. When she obtained her M.A. in special education, she became Associate Superintendent of Curriculum and Instruction and the first Headstart Director on Guam (1965-1966). A year later, Mrs. Salas became the Associate Superintendent of Special Education and, at that same time, Acting Director of Education. In 1969, she established the First School for the Blind. From 1969 to 1976, Mrs. Salas served as Chief of Vocational Rehabilitation and later became the first Guamanian Director of Vocational Rehabilitation, a post which she held until her retirement in 1979-1980. In 1984, Mrs. Salas returned to the Department of Vocational Rehabilitation as its director.

In addition to numerous government and family responsibilities, Rosa T. P. Salas has found time to serve on many councils and boards, public and private. She served on the Commission on Delinquency, Crime and Law

Enforcement (1972-1975), the Governor's Advisory Council Commission on Aging (1978-1979), the Board of the Guam Rehabilitation and Workshop Center (1969-1979), the Governor's Committee on Reorganization of the Government of Guam (1983-1984), and on the Guam Job Training Council (1976-1986). She has also been active at the College of Agriculture and Life Sciences, University of Guam (1980-1983), on the Agana Municipal Council, the Council for State Administrators, the Man Power Planning Council, the Council for Exceptional Children, and the Marianas Association for Retarded Children. Mrs. Salas has served as an officer in her work with all of these councils.

In spite of her involvement with these numerous government agencies, boards and councils, Mrs. Salas is very active with civic duties and charitable organizations. She has been president of P.T.A.s, a church organist (1950-1986), and an officer of the American Cancer Society, Muscular Dystrophy of America, American Red Cross and Lytico and Bodig Association of Guam. She is a charter member and past president of Soroptimist International, an organization of executive women (1978-1986).

Rosa T. P. Salas has three publications on education. The first was her "Education Marches On," published in the Peabody Journal of Education in November, 1966. The second, "Vocational and Social Aspects for the Mentally Retarded on Guam," was published in 1975 in the Japan League for the Mentally Retarded's Report on the Second Asian Conference on Mental Retardation. Her third publication was "Guam Department of Vocational Rehabilitation," published in Educational Perspectives," a journal of the College of Education, University of Hawaii, Vol. 15, No. 4, December, 1976.

Because of Mrs. Rosa T. P. Salas' achievements, accomplishments, and services to the community, she was selected by the Guam committee as one of the two women to receive the award "Most Outstanding Woman of Guam, 1985."

HAWAII

LUCILE ABREU
POLICE OFFICER

The middle child in a family of nine girls and five boys, Lucile Miranda instinctively knew when to speak up and when to patiently wait. Her father, Victor Miranda, was Filipino-Spanish-Chinese, and her mother, Marianna Peacock, was Portugese-Hawaiian-Caucasian. After Lucile was born in Honolulu in 1920, the family moved to Maui, where she attended elementary school. Her father, a master mechanic with Hawaiian Commercial and Sugar Company, also served as an interpreter, helping immigrants who were having difficulties on their jobs in this new setting.

When Lucile was ready for high school, she spent the school year in Honolulu, attending the Hawaiian Mission Academy. Each summer she went back to Maui and worked. When she was 18, she married Frank Abreu, the boy next door on Maui. She decided to enroll at Jackson college (now Hawaii Pacific College) in order to prepare herself to work with disturbed children. She notes:

> I came from a large family, and I've always had children around me. Children are important to me. I don't believe that children are born with "bad blood." Behavior is learned. I believe, with all my heart, that if we can show them "This is what you are doing, and this is what you <u>can</u> do," and repeat it often enough, in precept and example and some counseling, that they may sometime try the other way, and find out that it works and they feel better.

Lucile and Frank had four sons: Frank Daryl, Frank Jr., Frank Walter, and Frank Dean. In 1954, Lucile adopted a baby girl and named her Francine (the feminine form of Frank!). As soon as the boys were in school part of the day, Lucile enrolled for more college courses, this time at the University of Hawaii. She spoke with Daniel Liu, Chief of Police at the Honolulu Police Department (HPD), about her interest in children who needed help, and he suggested that she do some research for them and observe the kids at the Juvenile Crime Prevention Division. "Or," he added, "would you rather be a policewoman? Then you could see the kids all over the place!" This appealed to Lucile -- it would be

like a living laboratory. She would be able to see the disadvantaged, the delinquent, the abused -- multitudes of children -- and be able to learn at her own pace.

In 1953, Lucile joined the HPD and was assigned to the only section where a woman was accepted, the Juvenile Crime Prevention Division (JCPD). In trying to juggle raising her own children, going to school and working, school had to go. The course in clinical psychology, which she wanted to pursue, was not offered at the Hawaii State School and Hospital. To go to a mainland school was out of the question.

As often as she could manage it, she would sign up for every training course the HPD offered. She discovered, however, that she was "locked in the Cage" (the nickname given the JCPD), unable to be promoted even when she knew the material and had passed the exams. She recalls:

> I had an inquisitive nature and wanted to find out how other details operated. I wanted to learn what it was like in the field, at the receiving desk, in the community relations office, in the vice. Any time I asked, I was told that it wasn't the policy of the department to have a woman in those areas, or it was too dangerous.

Mrs. Abreu took the sergeant's test, passed it, and was given a card that said "Report to Sergeant School." When she went, the officer told her that he was sorry, but the cadet who made up the list thought that L. M. Abreu was a male. Since the policy was that no women were accepted, she would have to go back to her division. Before leaving office, a chief could give token promotions and did make one woman a sergeant and another a detective, without administering the respective tests. Even had they qualified, they could not have worked in other departments as a sergeant or detective, so the "promotion" was definitely limited. Women were not given the opportunity to advance.

Two policewomen from Washington, D.C., came to Honolulu in connection with their research for a book about women in policing. They told Mrs. Abreu that there were very few policewomen nationwide, even though there were many who wanted to be. The Civil Rights laws of 1964 in theory had made equal opportunities possible at every level, but in actuality the number of women taking advantage of this was still very few. It was apparent that the application requirements for police officers were designed only for men (i.e., applicant must be 5'8", must be able to scale a high wall, etc.). Upon hearing that a person, man or woman, who passes a test twice without being promoted has grounds to file a lawsuit, Lucile decided it was time to act.

In 1972, Lucile Abreu filed a federal lawsuit alleging discrimination in the hiring and promotional practices of the Honolulu Police Department. In it she claimed that she had taken and passed promotional examinations, but had been passed over because of her sex. Considering the fact that approximately half of the members of the police department do not engage in duty which requires them to be physically aggressive or physically strong, she noted that it was right that these positions should be open

to women. Additionally, she felt there is a positive benefit in having women police officers deal with women and children offenders.

Despite the fact that the Commission named Honolulu officials and the Honolulu Police Department among the defendants in the suit and despite philosophical differences, Mrs. Abreu and Chief Keala remained cordial and respectful all 3 years that the case was in litigation. There was both good and bad publicity, some picketing by women's groups, but in spite of the pressures, Mrs. Abreu considered it a good time for her. "It gave me direction -- a goal to attain. First and foremost I am a Christian, and my personal philosophy kept me going. Everyone I talked to was always taller and bigger than I was and louder. But I was determined then to tell them how I felt." She was joyfully surprised to receive notes of encouragement from people she didn't know.

When the suit was settled in Mrs. Abreu's favor, there was more than personal satisfaction. She had made it possible for other women to come into the police department, join the patrol, and be able to be promoted like the men. Though she was entitled to considerable back pay, she chose not to accept anything but the amount that would increase her retirement benefits. Her family objected, but she was firmly committed to the principle involved, not to any personal financial gain.

Knowing that not having a college degree would also stand in the way of her promotion to some of the higher positions, Mrs. Abreu enrolled at Chaminade University. She had to start as a freshman, all over again, because it had been over 10 years since she had completed her junior year. After she graduated with a B.A. in 1975, she was promoted to the rank of Detective, transferred to the Criminal Investigation Division (CID) and assigned to a newly created Rape Squad. Here she was able to provide needed support and guidance to rape victims.

In 1978, Mrs. Abreu was chosen Mother of the Year. She says, "Every child that came in was dear to me and I treated them just like a mother." Often the kids would say "I want to see Mama Abreu (or Auntie). I don't want nobody else." And Mrs. Abreu would say, "No, you go with whom you're assigned, and be as nice a lady as you can, and when you are through, if you want to see me I'll get in touch with you and we'll have our own session." Many times she would take them for coffee and doughnuts, or hot chocolate and saimin. The men in the department would say, "You shouldn't do that -- you're too soft a cop. You should be more firm." But she'd respond, "Well, you have your ways and I have mine." Mrs. Abreu describes her philosophy:

> I believe that you can't talk to a person on an empty stomach. Feed 'em first, give them a bowl of soup, warm them up, and then they might have something to say. Often their belligerency will just disappear. And it's saying a lot more than even words. They'd thank me and sometimes give a little hug. They like touching and knowing that somebody is sincere. If there were things that they wanted me to do that I couldn't, I'd explain why. You don't have to make all kinds of excuses for the truth, the basic truth. Clearly state some options they have and then put it on them to make the decision.

This approach worked well on many occasions. "In the 25 years that I was a police officer, I know that I handled more than 25,000 children on a one-to-one basis. Some even died in my arms, overdosing. These things you keep forever. You learn a lot about life from the children of the world. I have never lost that zest for them, that yen for them."

Even the policemen treated Mrs. Abreu like a mother. They knew they could confide in her and whatever they discussed would be strictly between the two of them. The last month before her retirement in 1978, they put out this notice on the CRIME INFORMATION BULLETIN, with an artist's sketch of Detective Abreu:

RETIRED SUSPECT

ABREU, LUCILE Female, age about 33
(give or take a little)

5'3", 105 lbs., Hawn/Ptgs/Cau/Chi

At age 18: 35-24-34

Today: 44-24-44 and still growing.

Mother to 125 boys and 682 girls.

One of a kind. Rare specie. Consider endangered.

Peculiarities: Loves the name "Frank."
Named all of her children "Frank," including her husband whose name we suspect was Manuel.
Considers all CID personnel as "Frank."

First female dick.

Joined the male chauvinistic Honolulu Police Department in 1953, and after all these years, does not swear or cuss.

DO NOT ARREST.

Handle with care.

Handle with TENDER LOVING CARE.

BEATRICE KRAUSS
BOTANIST, TEACHER, HISTORIAN

Mention Hawaii, and most Americans picture a sandy beach and waving palm trees. Not so for Beatrice Krauss, whose girlhood was spent in the lush Manoa Valley on Oahu and on a homestead at Haiku, Maui. For her the picture is of glistening green mountains emerging from the morning mist, waterfalls splashing down the cliffs following a tropical rain, muddy taro patches and hundreds of flowers and ferns with exotic colors and names.

Beatrice was born in 1903, the second daughter of Frederick and Elizabeth Krauss. The young couple had moved to Hawaii from their home in San Francisco just 2 years earlier, when Frederick had been offered a teaching position at the Kamehameha Schools. An agronomist, Mr. Krauss later accepted a position at the Hawaii Agricultural Experiment Station and within a few years was teaching at the College of Hawaii (predecessor to the present Univerity of Hawaii). It was at this time that the family moved to Manoa Valley. Beatrice remembers roaming through the taro patches that covered half the valley, exploring caves and ancient burial grounds, drinking from the Manoa streams, playing in the banana fields and watching the sweet potato harvest roll down Round Top Hill. She proudly relates that Hawaii's two main industries, sugarcane and pineapple, had their start in this valley.

In 1912, Bea's father was granted a homestead on Maui -- 50 acres of fertile but uncultivated land. Among the conditions were that he would build a house on the land and plant a specific number of trees within the first 6 years, at which time he could purchase the land at $12 an acre. In addition to meeting those conditions, he and the family were able to raise virtually everything they needed: vegetables, fruits, cows, swine, chickens. They had a milk route, cured their own bacon and ham, and sold dressed poultry to the Wailuku Hotel. Bea, her older sister and two younger brothers helped milk the cows and make the butter and cheese. They attended a one-room, red school house for the homesteaders, which was as pioneering as anything in the West. When they were old enough to go to college, the family moved back to Honolulu.

When Beatrice graduated from the University of Hawaii in 1926 with a Bachelor of Science degree, she was the first woman ever to take the full curriculum in agriculture. Usually the classes were small, and the men "more or less" accepted her, although she recalls some embarrassment on their part when it came to animal husbandry and related courses.

Soon after graduation, Ms. Krauss was hired as Assistant Plant Physiologist at the Pineapple Research Institute in Honolulu. Her primary focus was on pineapple physiology. At first, she was the only woman on the staff, but before long other women came. Ms. Krauss worked for 15 years before she was promoted to Associate, while her male colleagues were promoted in 5 to 10 years. She knew that she was receiving less pay, but it didn't particularly bother her. She had enough to live comfortably, was able to take interesting trips as part of her job, and loved her work, so that was all that mattered. However, at the insistence of another woman colleague, Ms. Krauss did talk with the Director of the Institute about some of the inequities. His comment was, "You just have to accept this kind of thing if you are a woman," with a finality that indicated that this was also his own feeling. Unfortunately, this kind of discrimination in terms of position titles and pay has remained in the world of science for quite some time.

Ms. Krauss expresses her own attitude this way: "I believe there should be equal opportunity (for women) but I won't go out militantly for it. I had equal opportunities to do research and publish, and I don't think I worked harder to get it, because I love my work and I worked hard anyway." She was involved in great advances made in the use of plant regulators (hormones), thereby increasing the nutritional value, the quality, and the productivity of several varieties of pineapple. She has unstintingly shared her knowledge at research institutes in Europe, Russia, India, Japan and Indonesia, and is the author of numerous scientific papers on pineapple research. In 1927, she spent a year studying at the University of Berlin and in 1939 she did work at Cornell University.

Officially, Ms. Krauss retired in 1968, after working 42 years at the Pineapple Research Institute. However, she continued to work as a volunteer in the Botany Department of the University of Hawaii, teaching and doing research for 6 more years. She turned her attention to the ethnobotany of the Hawaiians and has published pamphlets, monographs, and articles for scientific journals on this subject. Her extensive botanical background, coupled with the fact that she has lived in Hawaii all her life and has absorbed so much of its rich culture, made her classes very popular.

Since 1974, Ms. Krauss has kept regular office hours at the Lyon Arboretum, a 124-acre complex run by the university for education and research. Located high up in her beloved Manoa Valley, it is the perfect setting for such seminars as "The History of Manoa," and "Ethnobotany of the Hawaiians." Her lecture series on "Ancient Hawaiian Medicinal Herbs" and other related topics is open to the public. In addition, she conducts workshops for children and adults on making and decorating tapa, ancient toys, and other things.

At 82, she is currently preparing a manuscript for a textbook on "The Ethnobotany of the Hawaiians" at the request of the University of Hawaii Press. All those who attend her lectures and workshops leave with heightened appreciation for the Hawaiian culture, the land and its lush foliage, the history cradled between the mountain ridges, and for this keen and devoted woman.

AH QUON McELRATH
SOCIAL WORKER AND LABOR ORGANIZER

Like many people born and raised in Hawaii, Ah Quon McElrath grew up in a bilingual family. Her mother, Wong Shee, came to Honolulu from China with many other "picture brides." She married Leong Chew, a Chinese man with a variety of skills and jobs. Ah Quon, their sixth child, was born in December, 1915, when her mother was in her forties. After the birth of a seventh child, a boy, Mrs. Leong became blind. Her husband died a few years later.

The death of the principal wage earner put a heavy burden on the older children. They began working at an early age, first picking keawe beans, or collecting dry bones to sell to a fertilizer company. They attended the public school where they spoke English, but with their mother, who never learned English, they spoke Chinese. The neighborhood was multi-ethnic, with Japanese, Filipinos, Hawaiians and Koreans as well as Chinese.

When Ah Quon was in junior high, she was editor of the school paper. In high school she kept up with her writing, but also was active in music and drama. Every summer she had to work. She says, "It was a tough life, but it was a fascinating, good life." Ah Quon and her younger brother were the only two who went to college -- the older children had to work to keep the family going. Ah Quon had five jobs one year, just to be able to make enough money to pay her tuition. In 1938, she graduated magna cum laude from the University of Hawaii, with a major in sociology and a minor in anthropology.

For the next 10 years she worked on the Territorial Board of Public Welfare. Beginning in the late 1930s, she was a volunteer organizer. In August, 1941, she married Robert McElrath, a former merchant seaman from Seattle, Washington. An activist in the labor movement, Robert was involved in handling the 1941 strike of dock workers on the island of Kauai. By 1944, he was one of the chief organizers of the International Longshoremen's and Warehousemen's Union (ILWU). Ah Quon took an active part in putting their records in order, writing letters and making speeches -- all on a volunteer basis. She recalls one Sunday afternoon when three or four people came to their house, and together they laid out

the plans for organizing the Hawaiian Pineapple Company, which is now known as the famous Dole Company.

Wages for sugar workers were 19 cents an hour in 1945. Bob helped organize the teritory-wide sugar strike in 1946 that lasted 79 days. The companies fought back by accusing labor unions of being connected with communism. Cited by the House Committee on UnAmerican Activities on contempt charges for refusing to answer questions, Bob nevertheless remained committed to the struggle of lifting people out of an intolerable situation and putting them into a higher economic class.

The only woman in the labor movement for many years, Ah Quon took a very prominent role, undaunted by the criticism prevalent at the time. During the sugar strike, she set up the union's welfare system. Having worked at the Board of Public Welfare, she was familiar with assistance programs, free school lunches, and other benefits. To feed the 28,000 striking sugar workers and their families, Ah Quon helped organize soup kitchens. The kitchens were staffed and run by union member volunteers, who learned to monitor donations and expenses and provide healthful yet economical meals. As Ah Quon says:

> They were crackerjacks. The union served as a vehicle by which these individuals gained a dignity and self respect which they had never had before. The soup kitchens made possible a socializing process and provided needed solidarity. People found out that they were not alone, that everybody else was going through the same kinds of things.

During the longshoremen's strike of 1949, Mrs. McElrath worked with the strikers to arrange with the Catholic diocese for deferment of tuition for strikers' children, and for deferment of payment for schoolbook rental and school fees for children of longshoremen in public schools. She extended further the kinds of programs that she had set up in the '46 sugar strike, helping members learn how to approacn banks, landlords, and utility companies.

In 1954, when unions began negotiating some rather important fringe benefits (such as pension plans and medical plans, for example), the ILWU hired Mrs. McElrath as a full-time social worker. For 25 years she was one of the chief spokespersons for the union, testifying in the legislature for appropriate bills. She would go to the unemployment compensation office and talk to Chinese women, urging them to join the union. They formed the intermittent worker cadre: those who only work during the canning season and are not regular year-round employees. She also worked in organizing women hotel workers, whose jobs are traditionally very exploited. Through the union, they were able to get decent wages, working conditions, and fringe benefits, and assumed roles of leadership that they were never afforded in the past. Through this organization, they were able to take a measure of control over their lives.

Mrs. McElrath helped develop in-service training for unit officers. They learned how to recognize problems on the job which might indicate that

there was a problem at home, how to make referrals of people who were unemployed to the public welfare office, how to help fill out unemployment compensation and workers' compensation forms -- the whole gamut of human services. They also learned how the union was organized and studied the history of the economic development of Hawaii. Ah Quon herself did a year of graduate study at the University of Michigan rather late in life, as she says, "because I figured I needed to get away and find out what was happening in social work."

Beginning in 1983, Mrs. McElrath worked for 2 years as Public Policy Associate ("a euphemism for a lobbyist") for The Villiers Foundation in Washington, D.C. This private nonprofit organization is interested in the problems of the elderly, particularly the elderly poor, as they are affected by health care and income maintenance.

This courageous woman's influence began at the grass-roots level and extended to the nation's capital. She has shown women that they have the same qualities of leadership as men. As she remarks about her experience:

> Working for the union provided me with a great deal of opportunity for growth which I would not have had. I might have been just another social worker -- sour, cynical, working for the state, and wondering what in the world I was doing here. No, I was out there where the battles were being fought. I was not in a social agency repressing people and, in fact, curbing their due process. Being a member of a minority group, the Chinese, and being a woman, I reinforced a feeling among women that they could get out and <u>do</u> things.

How did she keep going when the going got rough? "If you <u>believe</u> in what you're doing while momentarily the situation is upsetting, you can't cave in. After all, if you cave in everybody else will cave in. Who is going to be at the forefront? Do you have that kind of courage and bravery and belief in what you're doing that you can act as a model?" Ah Quon McElrath does. Her greatest satisfaction lies in the fact that she helped other working people gain an understanding of their own strengths, to know that they, too, can make a difference.

PATSY TAKEMOTO MINK
STATESWOMAN

Patsy Takemoto was born on December 6, 1927, in Paia, a small town on the island of Maui in the Hawaiian Islands. Her paternal grandparents had migrated to Hawaii from Japan in the 1880s to work in the sugar cane fields. Her father, Suematsu Takemoto, was one of the first Americans of Japanese ancestry to earn a degree in civil engineering from the University of Hawaii. Her mother, Mitama Tateyama Takemoto, was the third eldest of eleven children. Patsy describes her own youth as carefree and "marvelous beyond description." Her family gave her the feeling that "there were people around you who cared about what you did and how you did it."

As a girl, Patsy enjoyed playing baseball and football with her older brother and his friends and exhibited a high degree of skill in these sports. She showed an early interest in reading. Her parents would drive her to the library in a town 6 miles away, and she would often stay until the library closed, 5 or 6 hours later. This doubtless contributed to Patsy's ease with words, both written and oral.

At Maui High School she was elected student body president and was valedictorian of her senior class. Because she had experienced several illnesses during childhood, the family doctor was one of her idols, so she initially chose pre-med courses when she enrolled at the University of Hawaii. She studied a year at Wilson College in Chambersburg, Pennsylvania, and at the University of Nebraska, then returned to Hawaii to graduate with a degree in zoology and chemistry. She applied to more than 20 medical schools, but was turned down by them all.

Her professors encouraged her to pursue a law degree. Fortunately, the admissions office at the University of Chicago accepted her to fill their quota for "foreign" students. While still working on her law degree there, she met John Francis Mink, a World War II Air Force hero from Pennsylvania who was studying for his Master's degree in geology. Patsy and John were married in January, 1951, and a daughter, Gwendolyn, was born in 1952.

Ms. Mink applied to a number of legal firms both in Chicago and in Honolulu, but was not hired. With characteristic personal courage and

some financial help from her father, she decided to open her own business. As the first American woman of Japanese ancestry licensed to practice law in Hawaii, she attracted the attention of the media. In 1955, she served as attorney for the House of Representatives during the Territorial legislative session and thus became active in politics.

Patsy Mink organized the Young Democrats of Oahu and served as its first chairman. In 1956, she was elected to her first political office as Oahu's 5th District Representative in the state House. Almost immediately she acquired a reputation for outspokenness. She publicly opposed H-bomb testing on Christmas Island and began, during that first term of office, what was to become a career-long espousal of women's rights. Near the end of her term, she ran for the Territorial Senate and succeeded in dislodging the incumbent. She was the youngest senator in the Legislature.

In 1964, Patsy Mink became the first congresswoman from the state of Hawaii in the U.S. House of Representatives; she continued in that office for six successive terms. She soon spoke out publicly against the war in Vietnam, declaring that, "It is just as immoral to intervene with a virtual genocide in Vietnam as it was for the Aryan 'pure' race in Germany to slaughter six million Jews." She was among the earliest advocates of amnesty for draft evaders and executive clemency for soldiers who were unfavorably discharged for this stance and urged increased awareness of the thousands of years of Asian culture:

> Any justification of the war reflects a racist policy which approves the continued slaughter of Asians by Asians. Unless our people can be made to understand the magnitude of the error in Vietnam, and why it happened, the malignancy in our national mentality will continue. Throughout our brief history, we have pretended that the civilization of Western Europe was the sole guiding force of human destiny . . . . We need to know that there has been culture in Asia, and science and art, going back for thousands of years. The Caucasian race alone cannot lay claim to all the triumphs of human ingenuity.

Patsy Mink has been a courageous and persistent advocate in the state of Hawaii and in the U.S. Congress for basic human rights and equal opportunities for women. When President Nixon nominated George Harrold Carswell to be an Associate Justice of the Supreme Court, Congresswoman Mink was the first opposition witness and the only member of Congress to ask the Senate Judiciary Committee to reject Carswell on the ground that this confirmation would constitute "an affront to the women of America." She cited Carswell's refusal, while a judge of the 5th U.S. Circuit Court of Appeals, to reconsider a woman's claim that she was denied a job because she had children of preschool age. In so doing, Mink said that Carswell "demonstrated a total lack of understanding of the concept of equality . . . and the right of women to be treated equally and fairly under the law."

Post Office regulations used to bar women from positions as postal inspectors -- Ms. Mink brought this to the attention of the Postmaster General, and 2 weeks later applications for women postal inspectors were being accepted. As a member of the Education and Labor Committee, she drafted legislation designed to eliminate sex discrimination at all educational levels. The women's education bill she sponsored in 1972 called for specific changes in curriculum to do away with the role-conditioning to which girls are subjected in the public schools. Also in 1972, Patsy Mink entered the Presidential primary in Oregon, thus demonstrating the concept of absolute equality at all levels, even among those seeking the highest office in our land. She predicted that "There'll be a woman Vice President sooner than might otherwise have been the case."

From February, 1977, to May, 1978, Ms. Mink served as Assistant Secretary of State, Bureau of Oceans, International Environmental and Scientific Affairs, Department of State. She was the National President of Americans for Democratic Action for 3 years. Taking a hiatus from national politics, she returned to Hawaii and in 1983 ran for the Honolulu City Council. She was promptly elected its chairperson. In 1985, three councilmen surprised their democratic constituents by switching to the Republican party. Ms. Mink took the initiative, both vocally and legally, for their recall, and the voters in the districts involved successfully removed the three from office.

Known for being articulate, independent, candid, and deeply humanistic, she continues to support legislation that is positive and productive. Patsy Mink has a vision. In her own words:

> People, young and old, are the principal purpose for the existence of any government. I believe we can turn this country around and generate a prosperity which enriches our soul: full employment; more schools, more teachers; more food for the hungry; more technology for a cleaner and purer environment; more mass transportation; more open spaces, parks, and recreational facilities; more housing for the poor; a health care program which guarantees every human being free hospitalization as a matter of right; a child care program for children of all ages.

MARY KAWENA PUKU'I
HISTORIAN, LINGUIST, TRANSLATOR, TEACHER,
COMPOSER, AND AUTHORITY ON HAWAIIAN CULTURE

Henry Nathaniel Wiggin left Salem, Massachusetts, in 1884 and arrived in Ka'u on the Big Island of Hawaii where he first found work as a time-keeper on the Hutchinson Sugar Plantation. He was promoted to head overseer and later went to work for the Matson Navigation Company. Eleven years after arriving in the islands he married Mary Keliipa ahana Kanakaole, a young Hawaiian girl. Their only child, a baby girl, was born in 1895, and they named her Mary Abigail Kawena-'ula-o-ka-lani-a-Hi'iaka-i-ka-poli-o-Pele-ka-wahine'ai-honua, which translated means "the rosy glow in the sky made by Hi'iaka in the bosom of Pele, the earth consuming woman." The old Hawaiians had the custom of aumakua -- belief in a personal god -- and this baby's family paid particular tribute to the volcano goddess Pele.

The midwife who assisted at the baby's birth was her maternal grandmother. It was customary for a first-born male child to be given to his paternal grandparents, and for the first-born female child to be given to her maternal grandparents. This practice insured that the eldest children of each family would be taught the skills and lifestyle of their ancestors. But would an American father agree to this arrangement? When the grandmother asked "Is this child mine?" Henry surprised everyone by saying yes, and added, "I'm not really giving her up. Her grandmother is old -- let her enjoy the child in the little time she has left."

The long name was shortened to Kawena (pronounced Kavena). She grew up speaking Hawaiian with everyone except her father, with whom she communicated only in English. Much of her early childhood was spent absorbing the natural beauty around her, which consisted of a green hillside in the midst of large expanses of bare lava waste. From time to time the great volcano would erupt and Pele would send rivers of fire rushing down the mountain slopes. Unlike the everchanging distractions in Honolulu, the people of Ka'u still observed all the old customs and time-honored obligations. The ancient family lore was shared in evening story-telling and in daily conversation. All life's experiences were related to its wisdom. As a tot, Kawena was required to learn and recite the names of every relative, giving the relationship and naming the location of the person's home. She memorized old chants, rituals and

customs, and also studied music, becoming an accomplished dancer. Her grandmother was a member of the Mormon church, yet she still believed in the ancient signs and symbols of her Hawaiian gods and passed these on to Kawena.

When Kawena was 6 years old, her grandmother died and she returned to the home of her parents. The family traveled extensively around the island chain, living a short time on Kaua'i and eventually settling in Honolulu. Her father became a bailiff in the court of a friend who had been a fellow worker at the sugar plantation, but later studied law and became a judge.

When Kawena was just 15, a teacher who frequently visited the family encouraged her to write and translate Hawaiian folklore, poetry and historical accounts. She also began writing any new English words and their Hawaiian equivalents on small cards; over time the list grew and grew. To care for a sick uncle, Kawena interrupted her high school education.

In 1913, when she was 18 years old, Kawena married Kaloli'i Kapuku'i, a pure Hawaiian who had gone to school in Utah. She says that evidently he was rather cocky and was nicknamed Napoleon, a name he kept. When he returned to Hawaii, he shortened his last name to Puku'i, which is the family name today. Kawena resumed her secondary education at the Seventh Day Adventist School in Honolulu, the only institution at that time that accepted married women as students. She was 28 when she graduated.

The flu epidemic in 1920 struck many families. In some cases the parents died and the children were left orphaned. All the children of a Japanese family on Kaua'i were adopted except the youngest, and Kawena wanted that little girl for her own. Napoleon refused, wanting Kawena to bear their own child. Kawena's father proceeded to adopt the baby and named her Patience; he then gave her to Kawena. Napoleon soon forgot his original objections and enjoyed carrying little Pat about on his shoulders. A few years later, Kawena's parents adopted a second child for her, a little girl of Hawaiian-Japanese ancestry, whom they named Faith. Then in 1931, 18 years after their marriage, Kawena gave birth to her own daughter and named her Pele.

In 1937, Kawena joined the staff of the Bernice P. Bishop Museum of Honolulu, with whom she spent 25 very happy and productive years. She began as a translator and taught Hawaiian language after hours. One of her students was Sam Elbert, who became chairman of the linguistics department at the University of Hawaii, and with whom she collaborated in publishing the highly acclaimed Hawaiian Dictionary in 1957. This dictionary contains 10,000 words that do not appear in three previous dictionaries. Among the other 52 titles listed in the Bishop Museum Library that she co-authored, edited, and/or translated for children and adults, are Native Planters in Old Hawaii, The Polynesian Family in Ka'u, The Echo of Our Song -- Chants and Poems of the Hawaiians, Place Names of Hawaii, Nana I Ke Kumu (Look at the Source). In each of these works, Kawena devoted long hours to recording conversations with older Hawaiians, making notes as she recalled meanings and experiences in her

own past, and carefully checking that the purest meaning of the ancient words and ideas was accurately expressed.

Mrs. Puku'i was given a special assignment in 1959 to interview the inhabitants of Puna, Hawaii, with a fellow Bishop Museum staff member, Mrs. Eleanor Williamson. The interviews were recorded on magnetic tape and furnished historical and legendary data which were incorporated into the Natural and Cultural History Report of the Hawaii National Park. The oral narratives are unique in that they reveal the emotions and the sacred and family beliefs of value to the narrator. Kawena herself has been called a "living treasure of Hawaii." Though she never went to college, she has been awarded two honorary Doctor of Letters degrees, which she laughingly says she received for being "ornery." The State Council on Hawaiian Heritage, an affiliate of the State Foundation on Culture and the Arts, recognized Mrs. Puku'i with the Award of the Order of Distinction for Cultural Leadership.

Herself the epitomy of Hawaiian warmth, wit, and good nature, Mrs. Puku'i's twinkling brown eyes, firm handshake, and soft voice convey the essence of aloha, which she defines as "love, affection, compassion, . . . beloved, . . . to show kindness, to remember with affection, to greet." How fortunate that she early began to jot down ideas as they came to her. Originally she did it for her own children and grandchildren's sake, but later she realized that all the young people of Hawaii need to understand this heritage. She says that "the young ones today may be Hawaiian in blood, but not in spirit."

The ohana system of being close together, that was so strong in the Hawaiian culture of the past, has faded. Kawena remembers the way her grandmother set up a ho'oponopono -- a gathering of the family -- whenever difficulties arose. "We discussed our problems openly," she says. "Then we prayed. We forgave and were forgiven." For over 14 years, Kawena offered her services to help solve the problems of emotionally disturbed young Hawaiians and part-Hawaiians at the Queen Liluokalani Children's Center. By working with the center's counselors, using a practical approach of blending modern psychiatric knowledge with the old Hawaiian beliefs and practices that still affect the lives of young Hawaiians, Kawena has helped many children find better ways to integrate their own histories with present challenges and responsibilities.

For over 60 years, Mary Kawena Puku'i has inspired scholars, writers, scientists and artists, both in Hawaii and from abroad. Her mother had admonished, "We are now in the Christian era -- let's walk that way. But do not look back on the past with criticism or scorn. Look back with understanding and appreciation." Kawena, a woman of both old and new Hawaii, in her warm and generous way, has done just that. And today, at age 90, she often speaks as if she were back with her grandmother in Ka'ū.

PATRICIA K. PUTMAN
ATTORNEY

Patricia Klein was born on December 6, 1922, in Omaha, Nebraska. When she was 15, Pat and her brother headed for California where he enrolled in City College of Los Angeles. Pat entered Hollywood High School and studied dance. Some years later, their parents, Leo and Blanch Klein, also moved to California, settling in Berkeley. In 1944, Pat graduated from the University of California in Berkeley with a B.A. in international relations. (Her brother, Dr. Lawrence R. Klein, went on to become a pre-election advisor to Jimmy Carter. He won the Nobel Prize in economics in 1980.)

Pat married Edison W. Putman in 1944. Two children, Edison K. and Jennifer, were born while Ed was working toward his doctorate at Berkeley. As the wife of a young graduate student with two small children, Pat learned firsthand the difficulties that many women face. Besides the usual grocery buying and meal planning sandwiched between the constant care young children require, a housing crisis arose. The government decided to tear down the low-rent building where they lived. Pat's involvement with this issue convinced her that if she wanted to be heard where it counts, she should study law.

When the children were both in school and Ed had his first post-doctoral appointment, Pat applied to the prestigious Boalt School of Law at Berkeley. She was accepted as one of seven women in a class of 180. She recalls with satisfaction that all seven women graduated in 1956, whereas only 73 of the men completed the course.

Working out of her home, Pat began the uphill road of establishing a law practice and became active in politics. She worked on the Senate campaign of Democrat Helen Gahagan Douglas against Richard Nixon. She helped Alan Cranston and others to form California's Council of Democratic Clubs. Just as her own practice was beginning to pick up, Ed was offered a position in the Botany Department at the University of Hawaii. They moved to Hawaii in April, 1959, just 4 months before the territory of Hawaii became the 50th state.

The first Hawaii State Bar Exam was given in October, 1959, and required a year's residency. Pat would not be eligible to take it until the

following year. There was no law school in Hawaii at the time, however an assistant legislative clerk gave crash courses on the esoteric legal system and Pat wanted to sign up. By working for the newly rejuvenated Democratic Party, she was able to pay the $350 tuition "in kind," and she became acquainted with many of the leaders in state government.

It soon became apparent that a woman attorney with no money and no clientele essentially had no hope of joining an established Honolulu law firm. There was, however, a lot of legislation that had to be drafted for the new 50th state, and Pat was able to get a job with the Legislative Reference Bureau (LRB) of Hawaii. The bureau operated out of the University of Hawaii; in her new position Pat found herself also teaching business law.

And so began more than a dozen years in an exceedingly delicate and influential job. Legislators of both parties would come to the LRB for bill writing. Sometimes their instructions were very specific, sometimes quite general. Often that left leeway in drafting proposed laws to head them in the more progressive and humane direction. In the early 1960s Pat recalls a leading lawmaker asking her about civil rights legislation for Hawaii. She replied, "Well, how about drafting a bill that includes everyone -- civil rights for everyone, for men, women and the aged." The legislator rather casually said "Sure," and from a conversation such as this Hawaii became the first state to have a comprehensive civil rights law, even before the act of Congress in 1964.

Pat Putman was responsible for research and reports leading to the enactment of major legislation in areas including: highway safety, landlord/tenant relations, consumer protection, abortion, sex discrimination, legislative processes, nationally uniform state laws (such as the commercial code and consumer credit code), family law, penal law, creditor and debtor law, civil rights, laws on minors and social legislation (such as worker's compensation, temporary disability insurance, and prepaid health insurance). Pat is proudest of Hawaii's landmark law which requires employers to provide prepaid health and medical insurance for almost all working men and women in the state. She drafted and testified for the bill which many believe should serve as a model for a national health insurance program.

The monumental task of revising Hawaii's 100-year-old and badly outdated penal code is typical of the kind of dedication that Pat gave to so many major tasks. The committee that was appointed to do the research and write up the document met every other week for almost 3 years to produce the 12-volume, 359-page report. Pat, the only woman on the committee, was competent, hard-working and intelligent. She "did her homework well and participated in the analysis of the problem and more importantly the articulation of the solution."

Pat has been the major resource, especially legal resource, for the women's movement and women's groups in Hawaii. She worked with the LRB on a systematic and complete examination of sex discrimination in the Hawaii statutes. She testified in Washington before a Senate Human Resources subcommittee on labor in support of a bill to prohibit

discrimination in disability programs on the basis of pregnancy, childbirth and related medical conditions.

In 1972, the Legislative Reference Bureau moved physically and administratively from the University of Hawaii to the State Capitol, falling under the direct administration of the political powers. But Pat Putman did not move with it. Instead she became Associate Dean for Legal and Legislative Affairs for the John A. Burns School of Medicine at the university. Among her concerns were malpractice and other kinds of insurance for students and teachers, and teaching arrangements with island hospitals. She lectured extensively on legal medicine and legislative process for the medical school and the Schools of Nursing, Public Health, and Social Work.

Ms. Putman helped establish the Rape Crisis Prevention Center and has chaired the Sexual Assault Offenses Task Force, an advisory committee to the Hawaii Crime Commission. In 1975, she was named to chair the Hawaii State Advisory Committee of the U.S. Commission on Civil Rights -- a fact-finding body designed to act as "the conscience of the nation" in its advice to Congress and the President. The commission has researched and addressed such issues as battered women, bilingual-bicultural education, police practices, immigration, equal employment in television and motion pictures, women's rights, religious discrimination, age discrimination, Asian and Pacific Americans' civil rights, rights of Native Americans, and discrimination by the insurance industry.

In 1977, Ms. Putman was honored by the YWCA with one of its first awards for Outstanding Professional Women for her work and her contribution to the community. No state law is known as the "Putman Act" and yet Pat Putman's mark is on hundreds of them. Hours and hours of behind the scenes research, writing, and organizing are involved in the breakthroughs of state and national policies and laws. Pat Putman is to be heralded as a convincing example of what one woman has done to enact legislation that enables those formerly silent or weak to become independent and strong.

DONNIS HAZEL THOMPSON
WOMEN'S ATHLETIC DIRECTOR
AND STATE SUPERINTENDENT OF EDUCATION

Katherine Redmond Thompson and John William Thompson were still in their teens when a baby girl was born on April 1, 1933. They named her Donnis Hazel. The family shared a small apartment with Katherine's parents on Chicago's South Side. The couple separated before Donnis was 1 year old, so Katherine worked at various jobs to provide for herself and her little girl. Though an only child, Donnis was soon surrounded by six younger cousins. Life was hard for everyone in the ghetto. The outside world wouldn't give you anything -- if you got it, you had to get it yourself. In striking contrast to the uncaring competitiveness on the outside was the love and wisdom of her mother, aunt, and grandparents, who exerted a profound influence on the intelligent and adventuresome girl. Their main message was, "Always strive to be the best."

Donnis loved to play outdoors and could outrun every kid on the block. She attended the public school in her neighborhood. Her mother did not impose her own ideas on Donnis very often, but she was adamant that her daughter attend a Catholic high school. Donnis had a natural aptitude for all sports. While in high school, she specialized in competing in track and field. Those activities that had programs for girls were primarily held at private clubs, which excluded blacks. Other athletic programs excluded girls, so her choices were almost non-existent. With unswerving determination, she gave her all to running and became so good that she was a participant in the U.S. Olympic tryouts in 1952.

Because the family had limited means, Donnis' mother sacrificed to make certain that her daughter had a college education. She worked two jobs to see her through her first 4 years of college. Donnis earned her Bachelor of Science degree from Chicago's George Williams College in 1955. To get her Master's degree, Donnis worked full-time and went to school full-time. After getting her Master's, she worked two full-time jobs to provide a home for her mother. She was Program Director for the Sheil House Catholic Youth Organization, and Chairperson of the Department of Physical Education at Hyde Park High School in Chicago. In addition, she coached the mayor's Youth Foundation track team that captured five national junior team titles, two individual American records, and four national records. Three of the persons she coached became Olympic participants.

In 1961, when a member of the University of Hawaii's Board of Regents wanted to start a women's track and field program, Ms. Thompson's successes with the female track team in Chicago caused him to offer her the position as Women's track coach and physical education instructor. Under Ms. Thompson's direction, the women's track and field team gained national recognition and distinguished itself by:

- setting one world indoor record;
- placing second as a team in the Indoor Nationals;
- having three participants in the 1963 Pan American Games, who won two 2nd places and one 3rd place; and
- producing an Olympic participant with one American record and three national titlists.

Ms. Thompson describes her driving force as stemming from having to "figure out in my life what the rules of the game are; what the requirements are to become a contender." In the ghetto she was confronted with classism -- the have-nots against the few haves. Education was the key to getting a good-paying job, and therefore it provided the way toward financial independence. In an interracial college, Donnis was faced with racism and became determined to show that skin color and cultural background have nothing to do with ability and excellence.

In 1965, Ms. Thompson took a 2-year leave of absence to work on her doctorate in physical education and administration at the University of Northern Colorado. Upon returning to the University of Hawaii, she found that its only women's sport, track and field, had been dropped. And she was introduced to sexism. One day a female student came to Dr. Thompson's office crying. She had been kicked out of the swimming pool because she wore a bikini to swimming class. The reason given was that women couldn't wear bikinis because their navels were exposed. But men could wear bikini trunks. So Dr. Thompson laughingly called a member of the medical school and asked what was the difference between male and female navels. This incident convinced her that she could no longer be quiet in the face of sexual discrimination, and she determined to get a women's athletic program started.

In 1972, Dr. Thompson headed a group of students and friends that took action to inform the chancellor and State legislators of the non-existence of women's athletics at the State university. In 1973, the chancellor appointed Dr. Thompson as Interim Women's Athletic Director, and she started a women's athletic program and included two sports: track and field, and volleyball. The budget consisted of $5,000 for 21 female students. In 1976, Dr. Thompson was appointed the first full-time Women's Athletic Director in the state, and that same year she was promoted to full professor in the Health and Physical Education Department. During her tenure as Women's Athletic Director, she expanded the program to seven major sports: golf, tennis, basketball, volleyball, track and field, swimming and diving, and cross-country. There were 60 athletic scholarships for women and over 100 female participants. Through increased support from the State legislature, the athletic department and volleyball gate receipts, the program's annual budget

grew to $400,000, and the program brought national acclaim to the university. The list of achievements in volleyball alone are spectacular: one national title, six national competitions placing no lower than third, 12 All-American athletes, three national tournament championships, and the world's record for attendance at a women's volleyball match. In swimming and golf, there were two national titlists and two national runners up, and a host of state records. Probably more significant is the fact that the University of Hawaii women's athletic program became the model used in high schools and in other women's interscholastic programs throughout the state of Hawaii.

In 1981, Donnis Thompson was given the coveted Award for Distinguished Service by the Division of Girls and Women's Sports of the American Association of Health, Physical Education and Recreation. This award is bestowed upon the person who has contributed the most to girls' and women's sports during one's lifetime. As a result of this award and her distinguished service to sports in Hawaii, the mayors of each of the counties in the state of Hawaii proclaimed April 15, 1981, Donnis Thompson Day.

That same year, the Superintendent of Schools in Hawaii announced his resignation. For several years, the 13-member Board of Education had been so divided that much needed reforms were unable to be enacted. Donnis Thompson saw this as a special challenge and applied for the job. She became the first woman to fill that position in Hawaii's history, and one of only four women in the nation to be State Superintendent of Schools. Despite an overall budgetary cut of $30 million, she was able to initiate the following changes during the 2 years that she served: a blueprint for a new approach to public school education entitled "A Vision of Excellence"; "Early Provisions for School Success" -- a comprehensive test for kindergarteners that enables teachers to build on individual strengths and recognize areas of weakness when a child first enters the school system; an accountability system for school administrators; higher student SAT test scores; and increased flow of ideas and information between the public and the department.

In 1984, Dr. Thompson was terminated by the Board of Education, but received a groundswell of support from people throughout the state of Hawaii. She returned to teaching at the university, as full professor in the Health, Physical Education and Recreation Department. She has authored three books and numerous articles which have appeared in professional journals.

Dr. Thompson has always been a visionary. When the debate in society was whether or not women should have the opportunity to participate in major sports events, she was tackling the broader issue, namely full and equal participation at all levels. She maintains that "anything worth having is worth having now," and speaks wistfully of those who, because of poverty and prejudice, are held back from opportunities to develop and excel. She believes that public education is the keeper of the seal of democracy through which each person can reach his or her fullest potential. Donnis Thompson ardently speaks of and beautifully exemplifies a vision of excellence, both as a goal and as a process.

REPUBLIC OF THE MARSHALL ISLANDS

CARMEN BIGLER
MARSHALL ISLANDS SECRETARY
OF INTERNAL AFFAIRS

Carmen Bigler has paved the way for Marshallese women to take positions of leadership in government. She was the first woman from the Marshall Islands to graduate from college, earning a Bachelor of Arts degree in anthropology from the University of Hawaii in 1967. After college, she became a classroom teacher at the Marshall Islands High School for 1 year. She went on to work for the Marshall Community Action Agency from 1968 to 1970, the Community Development Program and the Department of Education.

Mrs. Bigler was also the first and only woman ever elected into the former Congress of Micronesia, where she served from 1974 to 1976. In 1977, she became the first woman to hold a position as a District Director when she assumed that role for the District Department of Public Affairs under the Trust Territory Administration. Carmen Bigler is presently the Secretary of Internal Affairs -- the first Marshallese woman in a top managerial position. From this list of political "firsts" it is easy to see that Mrs. Bigler has been an inspiring role model for Marshallese women.

RUFINA JACK
ADMINISTRATIVE OFFICER

Rufina Jack was born in the Philippines. She studied at Guzman Tech, a vocational school in her native country, and received a certificate in 1961. From 1961 to 1965, she attended the University of the Philippines, where she majored in home technology. She is still a B.S. candidate.

In 1966, Mrs. Jack left the Philippines and became a secretary for the Marshall Islands Congress. She held this job for 2 years. In 1971, she became a Marshallese citizen. Since 1981 she has been working for the Marshall Islands Nitijela as an Administrative Officer.

EVELYN KONOU
SENATOR

Evelyn Konou is the first woman ever elected into the Nitijela of the Government of the Marshall Islands. Senator Konou holds an A.A. degree from Maunaolu College in Hawaii and a B.A. from the United States International University in California (1972). She also received a Master's degree in education from Stanford University.

Before she was elected Senator, Evelyn Konou worked as a teacher at the Marshall Islands High School. Senator Konou currently represents Jaluit Atoll in the Nitijela. She is also the Vice Chairperson for the Nitijela Appropriations Committee, which is made up of nine members. In addition, she holds the position of Secretary to the Nitijela Education, Social, and Health Affairs Committee, composed of 11 members -- a position which reflects her interest in providing an adequate and appropriate education for her people. Senator Konou has been a major contributor to the political development of the Marshallese women.

JUSTINA LANGIDRIK
HEALTH EDUCATOR

A 1972 graduate of Mizpah High School, Truk District, Justina Langidrik studied health education at Northern Michigan University and received a B.S. degree in 1977. She then returned to Micronesia to put her education to use.

Ms. Langidrik soon became the Health Educator for the Health Education Program in the Department of Health Services of the Marshall Islands. She was the first woman ever to hold that position throughout the Trust Territory. The Health Education Program includes such subjects as nutrition, family planning, prenatal advice, child care, and abusive use of alcohol. Once a week, these programs are announced over the radio and whenever possible classes are held on the outer islands. Classes are conducted regularly on Majuro for both men and women, although, unfortunately, attempts to get men to attend have not been successful. Lessons are also provided to in-patients at the hospital.

MARY LANWI
HANDICRAFT DEVELOPER

NO PHOTO AVAILABLE

Mary Lanwi has contributed much to the economic development of the Marshall Islands through her dedication to the handicraft industry. In 1980, the Marshall Islands Women's Handicraft Cooperative became independent of government subsidies. The coop is presently thriving and has major plans for expansion, largely due to the efforts and guidance of its manager, Mrs. Lanwi.

TANELLA LOKEIJAK
WOMEN'S INTEREST OFFICER

NO PHOTO AVAILABLE

Tanella Lokeijak directs the Women's Interest Activities within the Department of Social Services. The development of this program includes coordinating the activities of 117 women's groups and organizations throughout the Marshall Islands. Its main functions deal with nutrition, family planning, health care and girl scouts, all of which are expanded through seminars, workshops and radio services. Mrs. Lokeijak has been instrumental in the development of such social programs for the Marshallese.

MARIE MADDISON
SECRETARY OF SOCIAL SERVICES

Marie Maddison graduated from Mount Carmel High School in Saipan in 1979. She then attended Saint Mary College in Kansas and received her B.A. in English in 1973. After graduating from college, Ms. Maddison became a classroom teacher at Assumption High School. She taught there for 4 years before becoming an Education Specialist for Adult Basic Education, a position she held from 1977 to 1979.

In the new government of the Marshall Islands, Marie Maddison became the Chairperson of the Public Service Commission, a new government branch created under the constitution. The Commission was composed of three members appointed by the Cabinet and confirmed by the Nitijela. As Chairperson of this commission she held one of the highest positions in the governmental structure. In May of 1985, Ms. Maddison was appointed Secretary of Social Services, making her one of a select few in high government posts.

AMENTA MATTHEW
CABINET CLERK

Amenta Matthew graduated from Mizpah High School, Truk District, in 1972. She attended Defiance College in Ohio and received a Bachelor of Arts degree in secondary science in 1976. From 1976 to 1979, Ms. Matthew worked as a secretary for the Marshall Islands Political Status Commission. She later became an Assistant Clerk for the new Cabinet.

Since May, 1985, Ms. Matthew has held the position of Clerk for the Cabinet of the Government of the Marshall Islands. Part of her role involves the responsibilities of preparing for and managing all Cabinet meetings and their minutes. Amenta finds her job very interesting and challenging because she is in frequent contact with the Cabinet members and meets many other important people as well.

IRENE PAUL
EDUCATOR

Irene Paul graduated from Bethania High School in Palau in 1968. She then studied music education at Febias College in the Philippines and received her B.A. degree there in 1973. After graduating from college, Irene worked for Global Associates on Kwajalein for 5 years.

Mrs. Paul later became an Education Specialist for the Nursery/Kindergarten School at Ebeye, Kwajalein. The school served 350 children and had 20 teachers, 18 of whom were women. In May of 1985, Mrs. Paul assumed the directorship of the entire school. As Director she is one of the women who hold high positions on Kwajalein.

COMMONWEALTH OF THE NORTHERN MARIANA ISLANDS

FELICIDAD TAMAN OGUMORO
LEGISLATOR AND SOCIAL
WELFARE ADMINISTRATOR

Born September 1, 1949, in Saipan, Felicidad Taman Ogumoro is the oldest of eight children of Daniel R. and Estefania Taman Ogumoro. She reached school age just as the U.S. Naval Administration of Saipan was ending and received her early and high school education at the island's only parochial school, Mt. Carmel, where she graduated as valedictorian in 1968.

At that time, most women in the Mariana Islands were expected either to get married or to stay at home and help their parents once they reached the age of 16, rather than pursue further education. A year after graduating from high school, Felicidad broke with tradition -- with the encouragement of her parents -- to pursue a college degree at St. Mary's College in Kansas. She attended as a Mercedarian aspirant, for which she received a Congress of Micronesia scholarship. She graduated from St. Mary's with a B.A. in sociology in 1973. In that year she was honored by being listed in Who's Who Among Students in American Universities. Felicidad later did marry and has four children.

Ms. Ogumoro returned to Saipan just as the first cracks were appearing in the concept of a single post-U.S. Trusteeship entity for the Micronesian Islands. She soon became active in the Carolinian community's campaign in opposition to the terms of the Covenant even then being negotiated between the United States and the Mariana Islands District. The Covenant, which called, among other things, for the establishment of a democratic form of government and a bicameral legislature for the Marianas, was signed in 1975. From 1973 to 1977, Felicidad worked as a Personnel Specialist for the Trust Territory of the Pacific Islands (TTPI).

In 1977, in recognition of the efforts of Ms. Ogumoro on behalf of the Carolinian community, she was asked to run for a seat in the newly-formed Commonwealth of the Northern Mariana Islands (CNMI) House of Representatives. Only one other woman ran for a seat in the Legislature; both were elected.

Ms. Ogumoro was appointed Chairperson of the House Committee on Health, Education and Welfare, and during her first term in office also served as the Vice-Chairperson of the Appropriations Committee.

ELIZABETH DIAZ RECHEBEI
EDUCATOR

Elizabeth Diaz Rechebei, born in Saipan September 30, 1949, is the oldest girl of six children born to Francisco and Reiko Tanaka Diaz. Elizabeth attended Saipan's only parochial school, Mt. Carmel, and graduated in the same year as Felicidad Ogumoro, 1968.

Rechebei, like Ogumoro, was encouraged by her parents to break away from the traditional role for young women at that time and go on to college. She and a student from Palau won the first two Government of Guam scholarships ever offered to Micronesians. Elizabeth used the scholarship to enroll at the University of Guam. The following 3 years she was awarded full Trust Territory of the Pacific Islands (TTPI) scholarships; she graduated from the University of Guam with a B.A. in psychology in 1972.

Rechebei returned to Saipan where, the following year, she took her first job with the Trust Territory of the Pacific Islands Department of Education, of which she is now the Director. For 8 years (1973-1981) she served as Trust Territory-wide Testing Coordinator, being responsible for the administration of the Scholastic Aptitude Test (SAT), the Test of English as a Foreign Language (TOEFL), and the General Educational Development (GED) test, and other tests given throughout Micronesia. During her tenure in this position, Rechebei assisted in the development and norming of the Micronesian Achievement Test Series (MATS), the only locally-normed achievement tests in use in Micronesia.

During this period, Rechebei also got married, started a family, and then took a leave of absence for post-graduate study at the University of Hawaii. She had originally aspired to a professional degree in the mental health field, but, as her family obligations increased, settled for an M.A. in educational psychology, which she received from the University of Hawaii in 1976 with the help of an East-West Center scholarship. Rechebei is one of the first women in the CNMI to have earned an M.A.

Rechebei then served as Coordinator of Federal Programs for 2 years, and in 1983 she was named Deputy Director of the Department of Education for the entire Trust Territory. A year later, she became the youngest

person, and the first woman, to hold the position of TTPI Director of Education, the position she now holds. No woman before had -- nor has yet -- held the position of director of education at the "district" level.

While many Trust Territory-wide operations are winding down as the U.S. trusteeship is scheduled to come to a close, Rechebei's department retains responsibility for the administration of some $14,000,000 in Federal education funds for the entities.

This dedicated woman's commitment to improving education in her region is evidenced by her participation on numerous boards and committees: CNMI Civil Service Commission; TTPI Appeals Board (1981-); CNMI Board of Regents/Education, Vice-chairperson (1982-); Chief State School Officers: Committee on Extra-State Jurisdiction, Committee on Coordinating Education Information and Research, Committee on Sex Equity; Pacific Region Education Program Policy Board (1983-); TTPI Incentive Award Committee, Chairperson (1983-).

Currently, Rechebei is working on putting together a history of education in Micronesia that is planned to cover the 40-plus years of American administration in the TTPI (1945-present).

PALAU

ROMANA F. ANASTACIO
EDUCATOR AND COMMUNITY LEADER

Born in Ngerchelong, Palau, on June 14, 1942, Romana Anastacio was one of 11 children of Anastacio Ngiraiuelenguul and Ukong Klewei. She attended and completed her high school education at the Academy of Our Lady of Guam in 1964. For the next 5 years she taught 4th, 5th, and 6th grades in Ngchesar Elementary School, Palau.

In 1969, Ms. Anastacio began what would become a major career interest for her: She took the position of Assistant District English Supervisor for the Palau District Department of Education. In this position she was responsible for supervising and conducting in-service training for East Coast Babeldaob, Palau, English teachers. Romana was also active in summer Teachers of English as a Second Language (TESL) training programs in Palau, first as a trainee herself in 1968, then as a trainer in 1969, becoming director of the programs in 1970.

In 1971, Romana became the District English Language Supervisor, responsible for coordinating and administering the District English Program. She held this position for 4 years. Interested in upgrading her training, she participated in English-as-a-second-language training at the East-West Center in Honolulu in 1970 and 1971 and took part in bilingual training in Guam in the summers of 1973 and 1974.

During this time, Romana pursued her college education. From 1975 to 1976 she participated in the University of Hawaii Bilingual Project for Micronesia. In conjunction with them she translated into Palauan and published the widely used children's book Charlotte's Web. In 1977, she received her Bachelor of Arts degree from the University of Hawaii in bilingual education. From 1977 to 1979 she continued to put her education to good use, working as a reading specialist for public elementary schools in Palau. Committed to having an impact on her people's education, during this time Ms. Anastacio was also a member of the committee that developed the Micronesian Achievement Test Series. In the fall of 1978, she also took a training course on developing English writing curriculum in Suva, Fiji.

Intent on furthering her knowledge of the educational issues she was dealing with on a daily basis in her native Palau, Ms. Anastacio attended

California State University at Sacramento, where she received her Master of Arts degree in education in 1980. While she was studying there she was a bilingual education intern coordinator; she assisted with training activities and helped plan and conduct the 1980 California Association of Bilingual Educators Conference.

To improve her leadership abilities, Romana has participated in numerous communication and management courses (several by Dale Carnegie). From 1980 to 1983 she was Director of Language Programs and Higher Education for Palau. In this position she coordinated and administered the English and Palauan language programs, being responsible for the coordination of university courses for all teachers, supervisors and interested individuals. In 1983, Ms. Anastacio became the Director of English Language Programs for the Palauan government, a post she continues to hold today. She is also a teaching instructor for San Jose State University summer courses given in Palau.

From this biographical sketch it should be clear that Romana Anastacio has been actively involved in the provision of adequate language instruction for her fellow citizens throughout her career. She has not shied away from positions of leadership. In 1983, she was President Elect of the Pacific Island Bilingual Association. She has not limited her involvement to strictly educational institutions, however. Nominated by President Remeliik and confirmed by the Senate of the National Congress, she is a member of the five-member Palau National Communications Corporation, a quasi-governmental body that sets rules, policies and directions for the telephone, satellite communication and radio broadcasting services. Currently she is also the Secretary of the Board of Directors of Palau's largest business enterprise (the Western Caroline Trading Company), President of the Orrekim '83-Women Organization, and an active member of the Catholic Radio Programmers.

KATHARINE KESOLEI
ADMINISTRATOR AND ANTHROPOLOGIST

Born on April 30, 1943, Katharine Kesolei has spent most of her life studying and working to promote the cultural and economic advancement of the people of her native Palau. Before she was even 20 years old she was a member of the Palau Cultural and Preservation Commission -- a membership she was to maintain for two decades, becoming Chairperson of the Commission before she eventually left it in 1981.

To prepare herself for this life-long interest, Katharine focused her studies on anthropology. She received several honors in support of these studies: From 1964 to 1968, she was the recipient of a Trust Territory of the Pacific Islands Scholarship and in 1972-1973 she received an East-West Center Grant. In 1973, she achieved her goal of a Bachelor of Arts degree in anthropology from the University of Hawaii.

From 1973 to 1976, Ms. Kesolei did free lance research in Palauan anthropology. Her efforts resulted in the publication of a three-volume work, A History of Palau, published by the Trust Territory of the Pacific Islands (TTPI) in 1976. That same year the TTPI also published two volumes of Palauan legends she compiled entitled Cheldecheduch er Belau.

From 1977 to 1984, Katharine Kesolei dedicated her energies to community development on Palau, holding the position of Executive Director of the Palau Community Action Agency. During this time she was also active in cultural preservation and political activities. In 1979, she was the Chairperson of the Palau Language Policy Commission. In 1979 and 1980, she worked as a board member in the Association of Social Anthropology in Oceania. And, in 1982, she was a member of the Palau Political Status Commission. Once again her efforts were recognized and rewarded -- in 1980 she received the Fumie T. Gray Award.

Ms. Kesolei continues to be actively involved in shaping the future of Palau. At present she is Principal at Mindszenty High School, Republic of Palau, and she serves the interests of her community by being a member of the Alcoholic Beverage Control Board and of the Peace Corps Advisory Board.

The words of this dedicated anthropologist and administrator speak to the challenges facing Palauan (and indeed all Pacific) women today:

> The tangerekoi is a portion of the rafters of a bai (Club or Community hall) that serves as a shelf (rekoi). There is an idiom in Palau, Ngkora tangerekoi, which refers to the multiple functions of the tangerekoi (serving as rafters or as shelves), as resembling the work of a woman's world. Today this analogy is more apt than ever, as the responsiblity of women in Palauan society is broadened to encompass both the preservation of traditional values and the careful assimilation of Westernized concepts. It is an awesome responsibility . . . .
>
> Palau's future faces many threats -- the possibility of nuclear contamination, pollution, economic upheaval, increased crime, erosion of traditional values -- it is vital that the mothers of Palau take steps to insure the quality of life for their children. More and more women are going outside of Palau to further their education. But mere exposure to the Western world is not enough. Women in Palau must be of a mind so that they can be selective, encouraging only those concepts which fit well into the fabric of Palauan society and rejecting the colors which clash.

ULAI T. OTOBED
DOCTOR OF OBSTETRICS AND GYNECOLOGY

Ulai Otobed was born December 31, 1941, to Tuarengel Otobed and Berenges Oiterong, in Aimeliik, Palau. She attended Pacific Island Central School (P.I.C.S.) and graduated from high school in 1959.

Intent on becoming a doctor, she received her Diploma of Medicine and Surgery 6 years later from the Fiji School of Medicine, Fiji. From 1966 to 1968, Ulai was an intern at Macdonald Memorial Hospital in Koror, Palau. Then she worked as an obstetrics house surgeon at the National Women's Hospital in Auckland, New Zealand, and received her Diploma of Obstetrics there in 1969. That year Dr. Otobed returned home to Palau to work at Macdonald Memorial Hospital in Koror.

The early 1970s found Otobed again in New Zealand, working first as house surgeon and then as Registrar in Obstetrics and Gynecology at the National Women's Hospital. In 1973, she received her Diploma of Obstetrics and Gynecology there and then returned to Macdonald Memorial Hospital once again, this time as a Specialist I.

To further her ability to serve her people, Dr. Otobed went on to study at the University of Mysore, Mysore Karnataka State, in India, and received her Bachelor of Medicine and Surgery in 1976. Since 1978 she has been working as an OB-GYN staff physician at Macdonald Memorial Hospital in Koror, Palau. Dr. Otobed is a member of the Micronesian Medical Association and an associate member of the Pan Pacific Surgical Association. She has one daughter.

As this biographical sketch illustrates, Dr. Ulai Otobed has long been concerned with providing adequate obstetric and gynecological care for Palauan women. As she herself points out, her work is aimed at promoting good health, hope, and human dignity through good maternal and child health care and through family planning services.

AMERICAN SAMOA

MERE TUIASOSOPO BETHAM
EDUCATOR

Born on April 3, 1932, to High Talking Chief Mariota T. Tuiasosopo and his devoted wife Venise Pulefaasisina, both of American Samoa, Mere had an interesting childhood and unique early educational experience growing up under the United States Naval Administration of the American Samoa Islands. She started her formal education in her village religious minister's parish, where the children at ages 2 and 3 were taught the Samoan alphabet, reading and writing. Her public school education began for her at an illegal age in the first grade, according to the laws in those days, and she recalls with amusing detail how her teachers would hurriedly slip her into the tapioca field next to the school to hide until the school inspectors from the central office were gone.

When Mere completed her elementary education, a very selective public high school -- the only high school on the islands then -- came into being and she enrolled there to continue her education. (There are now five public high schools with compulsory universal education from ages 6 through 18.) There were only 16 in her class; being a small class in size and the first to graduate, the students were expected to set good examples of high academic proficiency and be models of good behavior and conduct for other students to emulate.

Mere's class was like a family, each one looking after the other's interests, protective of each other. This feeling of togetherness (like a family) continued when Mere and a number of her fellow graduates left to attend colleges in the mainland United States. They started a round-robin letter to stay in touch with each other.

They left to study in the States with a mission well implanted in them by the leading chiefs of American Samoa, including her father: Upon completion of their college studies they must return home to serve their people. Mere feels now that it was highly presumptuous of their chiefs to expect that of them since the Samoa government did not give them any financial support for their college education. The propoganda of "service to our people," however, was so well rehearsed during their island schooling that for Mere, at least, it was the only reason, she believed without a doubt, that she was being sent so far away from home to a land foreign to her to get a college education.

After a year at Pomona College in California she transferred to Geneva College in Pennsylvania where she finished her college studies in January, 1954, and received her Bachelor of Arts degree in economics with a minor in secondary education. She was certified in Pennsylvania where she did her practice teaching and was the first woman from Samoa to receive stateside teaching credentials. She never went home during her 3-1/2 years of college training and by the end of her studies she was completely acculturated into eastern American mores and so-called characteristic fashion.

The readjustment to Samoa was traumatic, Mere confessed; but under the competent guidance of her courageous and devoted parents, her father in particular who in his wisdom had his daughter's educational development charted far in advance, she "weathered the storms" and rose to prominence in her career as an island educator, becoming a highly regarded and respected leader in Samoa. In 1955, she married James Manuel Betham, who is now manager of an oil company operating in American Samoa; they have six children ranging in age from 14 to 29 years.

Mere Tuiasosopo Betham is well known and admired in American Samoa and other islands of the Pacific Region for her integrity and leadership ability. Although active in other affairs of government and political development in her territory, she is best known as a leader in the field of education. She ably held the post of Director of Education for the Government of American Samoa for over a decade. Her accomplishments during the more than 30 years of her career as an island educator are far too many to enumerate. But perhaps the two that have been most influential and far-reaching are:

(1) Local Capacity Building -- the staff development efforts with which Mere's name has become synonymous; and

(2) Bilingual/Bicultural Education -- the conceptualization, development and materialization of the bilingual/bicultural educational system of American Samoa, an innovative approach to reconciliation of the fervent desire of Samoans to maintain their identity as a cultural entity while at the same time they educate their people to meet the demands of the Western world, characterized by enormous changes and the rapid rate with which these changes are occurring in the islands.

A vital step towards the full realization of her goals for education in her territory has been the necessity to upgrade the total teaching force (close to 90% Samoan), the major part of which was qualified only to the ninth grade until the late 1960s. Her emphasis on Local Capacity Building grew out of this need, and this focus has guided her efforts to be more responsive to the needs of her territory as she sees them. "Our people are our greatest and only valuable natural resource, and it is imperative that we invest heavily in their development (at all levels), for by so doing we invest in our country's future stability, growth,

health and security," she said in her Professional Day remarks to the teachers and school administrators of American Samoa.

Mere Betham expanded the old concept of in-service teacher training through summer institutes only and aggressively sought assistance from the Governor's Office, the local legislature and from Washington, D.C., to bring college degree programs for teachers and school administrators to American Samoa.

The University of Hawaii and Brigham Young University (Hawaii and Provo campuses) responded with enthusiasm to Mere Betham's energetic scheme to certify her schools' professional personnel to the highest standards possible. They set up undergraduate level and graduate degree programs, a combination of on- and off-island training during the year and in the summer. At the same time the Teacher Corps was institutionalized for the first time in American Samoa.

A host of other mainland and Hawaii colleges offered opportunities for some of Mere's teachers to earn degrees in content areas. Special education degree programs for her teachers in that field were also instituted through the Oregon College of Education and the University of Hawaii. A Master's program for counselors was begun with the University of Hawaii. Also, an intern doctoral program with Brigham Young University in Provo, Utah, provided middle management professionals with high level skills in education administration.

The extent to which Local Capacity Building efforts have developed in American Samoa in the years that Mere Betham has provided stewardship in education in the territory is phenomenal. Quantitatively, success in this effort is seen in the growth of teachers' baccalaureate qualification, which from 1980 to 1983 was 70%; those qualified at the Master's degree level increased from 40 in 1980 to 92 in 1983, an increase of more than 100%. At the Ph.D. level, there was an increase from 3 for the period up to 1980 to 12 in 1984. This impressive growth in teacher corps qualification level is even more astounding given that the first high school graduation in American Samoa was in 1950; Mere Betham was the only girl and the youngest member of that class.

Inherent in Mere's insistence on Local Capacity Building is her conviction that it is the only way citizens in a developing country like Samoa can ensure to a large measure their survival amidst the influxes of the Western world, remain the masters of their land and development, and continue to reaffirm confidence in their ability to determine their own destiny. It is also the means, she believes, by which the Samoan culture and democracy will blend for Samoans to continue to live in peace and harmony.

Under Mere Betham's guidance and support, Dr. Betty Kendall Johnston and her assistant Mrs. Iutita Savali developed and installed the American Samoa Early Childhood Education program, which has enjoyed a nationwide reputation as a highly innovative and exciting program designed to introduce preschool age children to formal education. The program uses parents, selected for basic training, to teach the children, utilizing local materials in the local setting to transfer ideas and concepts.

Through Mere Betham's dynamic leadership a milestone in Pacific education occurred in 1982 in Apia, Western Samoa: an international professional 3-day workshop for almost 1,000 educators from top-level supervisors and curriculum specialists to classroom teachers. Top political and religious leaders of both American Samoa and Western Samoa were also involved. Dr. Herman Goldberg of the United States Department of Education represented the United States and relayed to the gathering a message of greetings from President Ronald Reagan.

In the wider community of American educators, Mere T. Betham is well known for her activities in professional associations and for her published work on American Samoa. She is co-author of the book Bold Experiment - The Story of Educational Television in American Samoa, published in 1981 by Stanford University Press, which has received extensive reviews by education critics around the world.

What has been accomplished for education in American Samoa could not have been realized without years of dedication to learning and the ability to identify and guide human resources both in the profession and from the community as well. Mere Betham is the recipient of numerous awards and honors for her work in education in the Pacific. Among them is the Samoa Educator of the Year Award, of which she is the first recipient. In commending her for such an honor, the then United States Secretary of Education, Dr. Terrell H. Bell, referred with admiration to the many efforts she has made to improve educational opportunities in the Pacific Basin. "Progress in education (reform)," he added, "depends most of all on the activities of leaders in each of our states and territories, and your example to the people of American Samoa has been bright . . . ."

Dr. Del Wasden, chairman of the Department of Educational Administration at Brigham Young University, Provo, came to American Samoa especially to present to Mere Betham the Distinguished Service to Education Award by Brigham Young University. He said that his university (BYU) had planned for some time to give such an award to Mere Betham in recognition of "her unselfish struggle to provide the finest in education for American Samoa, and for the finest qualities of stewardship she exemplified" and also because of her national and international reputation as being "a committed, hard-working, unselfish and giving person."

Amidst the demands and unceasing excitement of her "service to her people" commitment, Mere Tuiasosopo Betham managed to raise a family of six handsome, well-disciplined children, and she demonstrated once and for all that it is indeed possible, even in the islands, for a woman to meet the demands of challenging work and family life successfully. She did not wait to change with the times, she made times change with her.

PEPE HALECK
PIONEER NURSE

One of the most beautiful and popular love songs of Samoa is entitled "Le Foma'i e, O le Taumanu Sa Lupepe" ("A Bird That Flutters Like a Butterfly"). It was composed over 60 years ago by a Samoan theological student about his unrequited love for Pepe, a pioneer nurse of American Samoa. The words and music of this love song are inspiring and thought-provoking whenever it is sung, by both old and young, as is often done at festive gatherings of the Samoan people, at home and abroad.

Pepe (pronounced Pepe as in "blend" or "bless") was born on January 11, 1894, to the Reverend Iosefa Malemo of Olosega, Manu'a, and his wife, Malamaisaua Tufele, of a renowned family also of the Manu'a islands; she had three sisters and two brothers. Although from the family of a religious minister, as a child Pepe was raised by her grandmother Toeolesigano in the Manu'a islands.

In 1906, at age 12 she was taken under the sponsorship of Governor Moore (then Commandant and chief administrator of American Samoa) to attend the Church girls' school on Tutuila; in 1913 she completed her studies and in 1914 Pepe and two other girls from the same school became the first Samoan women to enter nurses training. They graduated in 1916 and became the first American Samoan qualified nurses.

One of the unmistakable qualities of a true pioneer and leader is humility coupled with a determination to succeed. Pepe was always conscious of what she wanted to do in life; at the same time she was haunted by the fact that she might make a mistake and thereby bring disgrace to her parents and family in the eyes of the socially highly structured Samoan society. To allow her to run her life the way she wanted without causing improper reflection on her parents and relatives, she decided that she was only to be known as Pepe, without a family name.

Pepe in Samoan is a general name for "butterfly"; and like a butterfly she was delicate in build, not more than 5 feet tall and weighed not more than 100 pounds at any one time in her life. Yet she was extremely alert in her nature, versatile and effervescent.

She was a lady of strong will and charisma. She relates with meticulous detail how after an hour of briefing by the health authorities for a new job as a Samoan District Nurse she went on strike and stayed home until the authorities found out what had happened. Given a chance to air her grievances, she pointed out that the conditions for carrying out her duties were ill-defined and it was irresponsible of the health officials to send nurses out into the villages without prior arrangements for proper escort and appropriate places to stay. The authorities rectified the situation, and Pepe's grievances being duly met, off she went to do her job as she was assigned.

During the early days of her work in the villages, elephantiasis, yaws and sore eyes were common diseases among the villagers. Her clinics started early in the morning and continued until all the patients were served. She bathed and rubbed with medicinal ointment vast numbers of village children. Pepe's determination to be the best at what she did and her deep sense of service to her people caused her to work long days without even thinking of taking a coffee break.

As is the case today, a nurse in those days was highly regarded in the villages. At night the taulele'a -- the untitled men of the village -- came with food to feast with the District Nurse in the religious minister's house where she always stayed. On days when the work was light she took advantage of opportunities to join the taulele'a on their fishing expeditions; she never hesitated when an opportunity presented itself to learn more about her traditional Samoan way of life. She received endless proposals for marriage, but viewed them then as an occupational hazard and a diversion in her normal routine.

Pepe worked long and hard, treating large numbers of children and adults in the villages. There were hazardous trips in outrigger canoes to get to some of the villages on the north shore, but she insisted on getting there to treat the children and the sick. "The work was difficult," she said, "walking alone between villages on hilly roads, and it was tiring; but I never thought of it in that way because to be able to provide nursing services to the people was paramount and exciting."

In 1919, Pepe was the first Samoan nurse to be sent on scholarship for training to the mainland United States, first in the Naval Hospital on Mare Island, California, and then at the Children's Hospital in San Francisco. Upon her return to American Samoa a year later, she had without doubt the most advanced training among her colleagues and she became an effective champion of the Samoan nurses' cause for fair treatment in health policies. In 1926, Pepe became the first Samoan to be Chief Nurse in American Samoa.

One of the early events that tested Pepe's adherence to the principle of fairness involved one of her relatives who was a nurse. The woman went to Hawaii and on her return demanded to be promoted above other student nurses. Although there was some merit in the demand, it was not sufficient to justify a promotion; Pepe ruled for her to stay in the same class as those who worked in Samoa.

Because of her dynamic leadership qualities, Pepe was sent by the American Samoa Government in 1928 as Samoa's delegate to the first conference of the Pan Pacific Women's Association held in Hawaii. She became one of the four original founders and charter members of the Pan Pacific Southeast Asia Women's Association (PPSEAWA), the Pacific region's first independent international women's organization. It is noteworthy that the founding of the PPSEAWA, it is said, was instrumental in formally establishing organized women's activities in the Pacific Basin. It was, so far as can be determined, the first women's group anywhere to be founded upon transcultural premises (Paul F. Hooper). Pepe played a major role in the foundation and continued existence of this distinguished organization.

In the days when it was fashionable for the best of girls in Samoa to marry a potential minister of religion, Pepe sent back the engagement ring of her theologian suitor and calmly explained that she was not ready to get married. This unorthodox behavior inspired the love song mentioned earlier. Ten years later on January 11, 1936, Pepe was married to Max Haleck, a well-to-do businessman of German descent in Pago Pago. She became known from then on as Pepe Haleck.

Pepe's formal career as an American Samoa Government nurse ended with her marriage. Her interest in nursing work continued to haunt her, however, and in 1937 she founded the Nurse's Alumni Association and became its first president; also, health authorities still looked to her as having a strong influence on matters related to nurses, even though she was out of the hospital.

In 1957, when American Samoa nurses went on strike it was Pepe Haleck to whom the Governor turned for help. She went to the village where the nurses had gathered and brought them all back to work. She is a firm believer in presenting grievances to the proper authorities and she is a fighter to improve nurses' benefits and working conditions, but she would not approve of striking before a proper approach was made. This hardly seems the advice of a person who went on strike before she actually started to work; but considering her life of dedication to nursing services in all aspects, she is perhaps one of the very few persons in American Samoa, even today, to whom the nurses of American Samoa would listen.

Pepe organized and founded many women's organizations in American Samoa to enhance and improve services (health and other types) to the people of American Samoa, and she was widely and adoringly recognized for her devotion to minister to her people's needs.

At age 80 while still active in being a nurse to her bedridden husband, she was also still visiting the prisoners in their cells every week, saying prayers for them and on special occasions giving them gifts. Today at age 91 she has remained healthy and alert in the intimate warmth of her children's loving care and devotion.

"'If music be the fruit of Love, play on,' said Shakespeare, and the dedicated life of Pepe Haleck to the establishment and advancement of nursing services in American Samoa is indeed music and must play on" (Palauni Tuiasosopo).

MARY J. PRITCHARD
ARTIST

"If I lose something of individuality, I gain more in something of brotherhood; and if I sometimes deny myself something I want, I delight in the feeling of doing something, of sharing something we can all understand and find joy in," confesses Samoa's foremost artist and siapo-maker of the 20th century, Mary J. Pritchard.

Mary Jewett Pritchard was born on September 17, 1905, to Felesita Fuga of a well known family in the village of Pago Pago and her husband, Joseph Jewett of New York, who arrived in Samoa in the late 1800s and never left. Mary's father passed away when she was just 18 years of age and soon she was the only breadwinner for her widowed mother and entire family.

In 1925, she married Ron Pritchard of the village of Leone, and while her husband managed a store that belonged to his brother-in-law, B.F. Kneubuhl, Mary started a business of her own, shipping siapo, floor mats and hula skirts to dealers in Honolulu, where these objects were then very much in demand.

Siapo is a bark cloth made from the bast of the paper mulberry tree. A small piece of bast is beaten until it becomes larger. Then it is decorated by applying designs and colors. Every element in the making of this cloth comes from nature, even the dyes for the colors and the designs as well. Europeans, even as early as in the days of Captain Cook when he sailed the Pacific Ocean, have been intrigued by this bark cloth of Polynesia, since their cloth was primarily the product of woven fibers.

While the making of siapo was a normal part of everyday life in Samoa as Mary was growing up, it was not until she married that she became more interested in the art. Perhaps even her business of exporting siapo contributed to the kindling of her curiosity, and she took advantage of every opportunity she had to learn the intricate art of siapo-making from past masters, notably two women, Tui'uli Leoso and Kolone Faiivae Leoso of the village of Leone. She worked diligently and acquired the skills of the art with exceptional perception.

American Samoa's first elected Samoan Governor, Peter Tali Coleman, has this to say of the artist: "Mary's living experience and extensive expertise in siapo-making gained under personal tutelage of past masters of this native art are examples of how Samoans gain knowledge and build character. Her drive and dedication in revitalizing siapo-making among our Samoan young people is born of her fierce pride in her Samoan heritage."

While many Samoan women were siapo-makers, only Mary Pritchard and a handful of them continued after World War II to make some freehand pieces of siapo for personal reasons. The art began to fade away with the pressures and pace of post-war Westernization.

Concerned over how it would be perpetuated, Mary began her crusade to focus attention on the uniqueness of the art of Samoan siapo-making and the value of its tradition. What she considered the turning point of her pilgrimage came in 1971 when she was chosen for inclusion in the Public Broadcasting Services (PBS) television series "Artists in America." Her film was received with much enthusiasm, and from then on demands on her for personal appearances, demonstrations and teaching increased. Mary worked long and hard and her enthusiasm and dedication to her cause never once were in question, and in spite of the many man-made obstacles and stumbling blocks she encountered, she remained in good spirits, highly motivated, her focus unobstructed.

Mary Jewett Pritchard has, for most of her adult life, almost single-handedly perpetuated for Samoa the practice of making siapo, the bark cloth of Polynesia. For over 50 years she has labored with unfaltering dedication, making siapo and teaching the art of making it to youngsters and adults alike. Her timely commitment to the perpetuation of this unique traditional art form of Samoa has contributed immensely to keeping the practice alive today. It could have been lost as it has been in many Polynesian islands; today, only in Samoa, Tonga and Fiji is the art of making siapo pursued as a continuous tradition.

Mary Pritchard was retained by the Museum of American Samoa, the Jean P. Haydon Museum, to continue on a full-time basis all those activities that have now led to the complete revival and national consciousness of the value and uniqueness of this traditional art form of Samoa. Her name has become synonymous with Samoan siapo-making.

Today at age 80 she continues with vigor to highlight the art of siapo-making wherever she is. Mary belongs to and has been honored numerous times by a number of distinguished women's organizations, including the Pan Pacific Southeast Asia Women's Association (PPSEAWA). She has traveled widely in the Pacific, the Orient, and in North America, and everywhere she has been she is the symbol of an artist of a unique type, a category unto herself and a living tradition of Polynesia who "has shown that in an otherwise ordered and (highly) structured society siapo (making) not only was a necessary part of traditional life, but a major creative and artistic outlet for Samoan women" (Adrienne L. Kaeppler).

This intricate and fascinating traditional art form of Samoa, the making of siapo that so delights her students and friends and appeals strongly to others of all ages and nationalities, is laid out in detail in the book Siapo: Bark Cloth Art of Samoa, authored by the artist, copyrighted 1984, American Samoa Council on Culture, Arts and Humanities.

SALAMASINA
QUEEN OF SAMOA

Samoan history and tradition record the life of this honorific and illustrious lady, the most famous person in the early history of Samoa. She was Queen (Tupu) not just in name but as a real ruler in her Pacific island country.

While the Spaniards were crossing the Pacific in the 16th century searching for gold and new lands, Samoa was the scene of many interesting events. Foremost among them was the reign of Samoa's first Queen and absolute ruler.

Salamasina, "perpetual full moon" as she was described at birth because of the glow of her skin when rubbed with curcuma, was the offspring of Samoa's and Tonga's royal families. Combined in her investiture as Queen of Samoa were the two highest titles of the male line of royal descent in Samoa and the two highest of the female line. She became the only ruler of Samoa who held all four titles at the same time. The titles have since been invested in individual families connected to her line.

History records with astounding accuracy the reign of Salamasina as Queen, which lasted over 50 years, covering the greater part of the 16th century. It is said that even as a child she behaved and gave the impression that she meant to be Queen, and that her subjects felt that she was perfect.

She was groomed well for her role as ruler of Samoa by her foster mother and aunt who was herself of Samoan royal descent and also, according to legend, was a favorite of the all powerful war goddess Nafanua, renowned throughout Samoa. The principles of charity and justice were instilled in Salamasina, and it is said that during her rule she insisted on observing the dictates of virtue and propriety. Her personal dignity, her skill and tact in dealing with the chiefs, her relationship to all the great families of Samoa, her impartiality in meting out justice, and her natural beauty and charm, all combined to endow her with an influence and power that none dared challenge. She came to epitomize the supreme reverence and the highest of esteem, rare in royalty in the Pacific in those days. "An injustice may be quickly committed, but the consequences may be far reaching; we should never act heedlessly," she observed.

During her reign, Samoa was one of the most prosperous countries in the Pacific, and the whole country enjoyed peace and harmony. It was a land where the soil was extremely fertile and the sea provided amply for the people. "Peace," she said, "brings prosperity, contentment, and friendship, while war fosters dissatisfaction, poverty and hate." She believed so strongly in peace that she did all in her power to banish war from her country, and she succeeded in doing so. The long years of peace, order and friendliness had by degrees even softened the people's manners and even though there were feuds between families (as there still are today), they were infrequent. Often her appearance on the scene of trouble sufficed to set things right.

Salamasina's decisions in the affairs of state were hailed with respect and obedience and even the chiefs who claimed so-called heavenly descent accorded the Queen honor they would have given with great reluctance to a despotic ruler. She preserved her claim to being the people's Queen.

Many things changed for the better due to her wise and energetic administration. Idols and human sacrifices were abolished and wars for supremacy were a thing of the past. The union of Upolu and Savaii, which are the largest islands, was accomplished, giving Samoa a firm standing and guaranteeing the Queen's safety. The clans of Samoa were at last united under her rule.

In her determination to elevate the social standing of Samoan women, the Queen taught them self-respect, good manners, how to treat their husbands and bring up their children. She formed the Aualuma (association of unmarried daughters of the chiefs and orators of an important village) led by the Taupou (the village virgin), and these associations acquired such importance in the affairs of the villages that the position of womanhood in Samoa was greatly enhanced.

Salamasina encouraged the women to make siapo, the bark cloth of Samoa, and to weave the fine mats, 'ie toga, which played and continue to play an important part in Samoan life.

One of her most earnest endeavors was to put an end to an old practice which she considered to be a curse of the past, where the orators (tulafale) would interfere with the married life of the great chiefs. Because a chief's marriage with a girl of extensive family connections was a rich source of fine mats -- 'ie toga -- for the orators, they did not rest until the chief agreed to take another wife and then another. Untold misery was put upon the poor, discarded women, only to satisfy the greed of the orators for wealth in fine mats. Salamasina used all her power and influence to ameliorate women's lot by giving more permanency to the married state. Needless to say, the Samoan women applauded her. The orators, on the other hand, resented her interference, but they did not dare oppose the all powerful Queen.

An event that filled her with much joy was the marriage of her daughter to a descendant of one of the highest and most prestigious families of Samoa, a union brought about by mutual love and esteem, not by the schemes of the orators.

The Queen also instructed the villages to get organized and saw to the maintenance of their institutions. Communities that lagged in prestige tried to strengthen their positions through marriage or the bestowal of special privileges. Friendliness and good fellowship reigned everywhere and history claims that the Samoan people enjoyed an idyllic existence and that life was simply one long holiday.

In her old age, Salamasina looked with satisfaction on a country which, though not spared all the bitterness of life, had indeed enjoyed many blessings. She was adored by all and her monumental grave, which is still being taken care of by the families in the villages where she spent her last living days, is testament to her memory, which has survived the passage of over 400 years. There is not an orator in Samoa who does not know the history of Salamasina, the first Queen of Samoa.

SA'EU L. SCANLAN
COLLEGE PRESIDENT

"Have no fear because you'll be working for a ('gutsy') woman president. . . ," said a college administrator to a potential college teacher. He was referring, of course, to Dr. Sa'euteuga Le'au Scanlan, the first Samoan woman to hold the position of President of the American Samoa Community College (ASCC), the first Samoan to rise to that level in higher education in the Pacific territories.

Born on March 21, 1937, to Saipele S. Le'au and his devoted, gentle wife, Suluama Lea'ai, both of the village of Fagatogo, American Samoa, Sa'eu had an exciting and eventful childhood, the fourth in a family of 12 children.

After earning a Bachelor's degree from San Francisco State College, Sa'eu returned to American Samoa to teach. In 1961, she married Morris Scanlan of the village of Pago Pago. He is a prominent businessman in the community, and they have two children -- a boy in college and a girl still in her elementary school years. In her determination to do the best for the young people of her country, she managed to continue her education and earned a Master's degree from the University of Hawaii and a Ph.D. from Brigham Young University, Provo, Utah.

In 1970, Dr. Scanlan helped launch the American Samoa Community College, which had its meager beginnings in old Navy worn-out living quarters and broken-down Marine barracks buildings. She became the vice president of the college in July of 1978, and in January of 1979, 6 months later, Dr. Sa'euteuga Le'au Scanlan became the third president of the American Samoa Community College.

Dr. Scanlan approached her new challenge with the organized energy of a professional. With clear vision and integrity she proceeded to steer the development of the still infant learning institute, the only institute of higher learning in the territory, vital to the territory's social, economic, and political development. Her appointment to the college presidency was hailed by a number of her colleagues as an answer to the college's need for firm and honest leadership.

Because education was a high priority in American Samoa, it was inevitable that this developing educational institute would come under the constant scrutiny of its community, the political leaders in particular. With unrestrained stamina to carry on, Sa'eu Scanlan persevered and continued to build the American Samoa Community College to respectable status, now one of the finest of its type in the Pacific Basin. A visiting professor from a large mainland university reportedly had thought of the American Samoa Community College, prior to his arrival on the scene, as nothing but "back-woods." It was not a surprise to find him quickly do a turn-around in his thoughts as he confessed, "What I was not prepared for (coming here to teach in the ASCC) was the high level of your community college." He added, "The great job you are doing surprised me completely."

The ASCC, with its now spacious and beautiful lush-green campus located on the western side of the main island (Tutuila), has become the pride of its clientele as it has continued to grow steadily under the competent leadership of its "gutsy" woman president, Dr. Sa'eu Scanlan. Several new buildings were constructed to accommodate the expanded curriculum and course offerings and an increasing student enrollment.

The college faculty, selected carefully by Scanlan to ensure that their aims were parallel to the college's aims as she sees them, also grew, in size as well as in advanced professional preparation and experience. The faculty has grown from less than 20 in 1979 to approximately 70 in 1984. Class offerings have been carefully planned and expanded to include courses that lead to the Associate of Arts degree, the Associate of Science degree, and credits in a variety of areas that earn Certificates of Proficiency after a year of special training. Working diligently to help qualify the American Samoa Community College for Land Grant funds, Dr. Scanlan succeeded in 1982 to acquire Land Grant status, thus enabling the college to support offerings in agriculture and home economics. Already in the college catalog were course offerings in journalism, computer training, nursing and a highly popular music program. Dr. Scanlan also introduced a course offering in career counseling.

By nature, Sa'eu Scanlan is modest and gentle like her mother. She is, however, a determined individual with a strong sense of her own self-worth. As one of the college administrators describes her, "She comes through in a crisis. She studies the situation with infinite care, looking at all angles. Then she makes up her mind and she does not back down." Her strength lies partly in the fact that while she asserts her authority she shows respect for her colleagues and co-workers.

"Scanlan has the ability to bring out the best in both students and faculty," says one of her associates at the college. She tells her faculty and staff, "Each student (at the college) is an individual entity, a being with his (her) own wants, feelings, ambitions, desires. We must help all of them. Direct them. Show them. Lead them." She continues:

> Samoan students have great potential. They must realize it by being serious about their (college) education, applying themselves to the utmost. . . . We must instill a strong feeling for personal advancement in every student. Every student must have drive, a desire to learn. That is our aim. That is the aim of the American Samoa Community College.

Once she has clarified her aim and instilled into her faculty and staff her dreams of making the college superior, Sa'eu Scanlan delegates authority with sensitivity, allows her "leaders to lead," thus giving herself more freedom to plan, think, and be creative. Her door has always been open, however, to student and faculty alike, and she always has been ready to counsel and to help with problems and/or difficulties that arise.

During her tenure as president, the American Samoa Community College became fully accredited by the Western Accrediting Association of Schools and Colleges.

Sa'eu Scanlan is active in other affairs of government both on the local and international scenes, a pillar of strength in her church affairs and an active participant in community affairs and in the distinguished women's associations of which she is a member. She is currently president of the newly formed American Samoa National Women's Association.

TRUK STATE, FEDERATED STATES OF MICRONESIA

HIROKO MORI
STATE SENATOR

Hiroko Mori was born on July 3, 1937, and since that time has been a resident and citizen of Truk State. She attended Uman Elementary School for 3 years from 1947 to 1949. In 1950, she transferred to the Intermediate School on Moen where she completed her 3 years of course study. Then, in 1954, Hiroko entered the Pacific Island Central School (P.I.C.S.) and graduated from that school in 1956.

Ms. Mori later returned to the grade school she had attended, but this time in the capacity of teacher. She taught at the Uman Elementary School for 2 years. Taking up public safety work, Hiroko was a clerk and matron with the Truk Department of Public Safety for 3 years. She notes, "In Truk, women were committed to jail for misdemeanors only; we saw no felony commitments for females."

From 1970 to 1975, Hiroko Mori was employed as a clerk with the State Agriculture Department. The highlight of that experience was her participation in Three Fairs Day, which celebrates the accomplishments of farmers, fishermen, and handicraft artists. As a participant in that celebration, Hiroko helped plan the festivities and programs. She also assisted with the cooking and served as a judge for prizes and awards.

While with the Agriculture Department, Ms. Mori conducted cooking classes for the farmer's wives on Fefan Island. These classes lasted for 2 months. The idea was to teach new cooking techniques and recipes that would make use of an increased variety of farm grown crops and products.

Interested to be of service to her people, for almost 5 years Hiroko was a member and participant in the Trukese American Women's Association (TAWA). TAWA, a nonprofit organization, existed to increase cultural understanding and provide a place where women could exchange ideas on a variety of topics of mutual interest.

During her association with TAWA, the members elected her president of the group. They raised funds to help support the hospital, to improve conditions for prisoners at the jail, and to aid the good works of their churches. They also assisted in forming other women's groups in the State.

In March of 1975, Hiroko Mori won a race for a seat in the Truk State Legislature. Since her first election as a State Senator, she has sought and won re-election three times. She has represented precinct No. 4 in Truk State for 10 years and now serves on the Legislature's Ways and Means Committee. Today, Hiroko Mori is the only woman serving in the Legislature.

UMIKO MORI
NURSE AND POLITICAL CAMPAIGNER

Umiko Mori was born on November 27, 1925, on Fefan Island, Truk. As a child she attended Japanese grade school on Dublon Island, Truk, from 1933 to 1938. For the next 4 years she went to Liebenzen Protestant Church Girls Boarding School on Udot Island, Truk, receiving her diploma in 1943. Umiko wanted to become a nurse, so she continued her studies in the 1-year program at the Japanese Agriculture and Nursing School, Dublon Island. She then spent a year as a nurse trainee at Japan's Imperial Army Hospital. After World War II, she enrolled in the United States Navy Nursing School, at United States Navy Guam Memorial Hospital at Agana, Guam, where she studied for 4 years, becoming a Certified Nurse in 1950. From 1950 to 1951, Umiko Mori was the first graduate nurse at Truk Hospital, Moen Island, Truk District. In 1951, she became the first Chief Nurse there, a position she held until 1954.

Mrs. Mori had eight children. She resumed her professional training in 1964, attending the Nutrition Program at the East-West Center of the University of Hawaii-Manoa, Honolulu. And in 1965 she again participated as a trainee in a nutrition program, this time of the Trust Territory of the Pacific Islands at Kolonia, Ponape. She later continued to upgrade her training by attending other special programs, including the Cancer Detection Program for the TTPI in Saipan in 1975, and the Alcoholics Anonymous Program of Hawaii Loa College, at Kanehoe, Hawaii, in 1976.

Mrs. Mori has been very active in community service over the years. From 1972 to 1974 she was President-Treasurer of the Women's Association, Nantaku Protestant Church, Moen Island, Truk. She then became President of Women's Fellowship, Moen Protestant Churches from 1975 to 1976. From 1975 to 1978 she was Coordinator of the Cancer Detection Program of the Truk Hospital. In 1980, she again assumed a position of leadership among Christian women, becoming President-Advisor of the Women's Fellowship of the Berea Protestant Church of Moen Island. And in 1984 she founded Truk's first Red Cross organization and served as President.

At the same time, Mrs. Mori was juggling many other activities. She was the founder and owner of a family business (Bayview)--a bakery, restaurant, office and room rental business begun in 1964. She has also been a major stockholder with immediate family members in the Truk

Transportation Company, Inc., and she has been a participant and supporter of family business projects such as poultry and pig farms (currently the major private projects in Truk of such nature).

As if that were not enough, this energetic woman--who now has 15 grandchildren--has also played a major role in politics in recent years. Since 1978 she has been active as a campaigner. In 1978, Umiko Mori was the chief woman campaigner-organizer for Truk's first Governor, Erhart Aten. That same year she was a member of the Truk Women's Organization supporting legislation on strict control of the sale and consumption of alcohol. In 1980, she returned to the campaign trail to organize the campaign of Nick Bossy, a candidate for Senator-at-large for the Congress of the Federated States of Micronesia. That same year she was an active member of the Nieirek Association, a women's organization which advocated peace within the State of Truk. In 1982, Mrs. Mori campaigned for Governor Aten's re-election and the election of Lieutenant Governor Robert Mori. And in 1983 she supported Ismael Dobich as a candidate for the 2-year term of Congressman in the Congress of the Federated States of Micronesia. She was also a member of the Truk Women's Association Planning Committee.

Clearly, Mrs. Umiko Mori has been a dedicated and influential participant in the development of her native Truk.

SHINOBU MAILO POLL
NURSE

Shinobu M. Poll has spent most of her life working as a nurse in her native Truk or helping to organize and develop women's civic activities. Born on September 15, 1938, Shinobu first attended Moen Elementary School and then went on to Truk District Intermediate School (1950-53). She attended Pacific Island Central School from 1953 to 1956. In 1956, she entered the Trust Territory School of Nursing and graduated in 1958.

Shinobu Poll then began what would become a life-long career in nursing. Today she is Chief Nurse at Truk State Hospital. Over the years she has actively sought to upgrade her skills and knowledge, participating in post-graduate training seminars nearly every year since 1968. She traveled to the East-West Center Institution of Technology of the University of Hawaii in 1968 and 1971 to study clinical nursing management and nursing administration, respectively. In 1971 and 1974, she took part in training provided by the University of Nebraska, University Extension in Truk. In Truk in 1970 and 1975 she also studied supervisory skills and management for government administration, and in 1973 she took a Dale Carnegie management seminar. In 1978, she went to Saipan for a seminar for Trust Territory of the Pacific Islands chief nurses and in 1979 and 1980 took further training in nursing administration in Ponape. In 1981, Shinobu participated in the World Health Organization's Epidemiological Surveillance training and a University of Hawaii seminar on Diving Medicine in Truk. Also in 1981 and again in 1983 and 1984, she took part in patient management training at the University of Guam.

In addition to her many activities within her profession, Shinobu Poll is a recognized leader in women's Christian activities, exerting a strong influence on the development of women's organizations and civic groups in Truk. In 1960, she helped organize the Trukese American Women's Association (TAWA) and in 1963 she organized the Young Women's Association in Moen, Muan, Truk. In 1971, she was an active member of the Women's Christian Association of Moen, Truk, becoming its president in 1975. The following year she worked toward the affiliation of the Truk Women's Christian Association with the Women's Board of Mission for the Pacific (Honolulu, Hawaii)and became a life member of the WBM in Honolulu.

From 1977 through 1979, Ms. Poll was actively involved with the Red Cross. She was an administrative panel member of a disaster preparedness training program in Truk in 1977; in 1978, she became a member of the local Red Cross chapter; and in 1979 she was advisor to the Red Cross Committee on Health Services. She was also active in the Small Business Administration in 1978. In 1980, she organized and developed the volunteer program at Truk Hospital.

Shinobu Poll has also been involved in the presentation of workshops and seminars about women's roles in society. In 1961, she participated in a workshop on women's activities in the community sponsored by the Trust Territory of the Pacific. In 1962, the United Nations sponsored a seminar on the status of women's roles in the family. And in 1984 she assisted in organizing and implementing the "Trukese Women's Workshop about Christian and Family Life." Shinobu has also been a delegate to conferences: In 1981, she traveled to Suva, Fiji, as the UCC delegate to a conference on the mission of women in society, sponsored by the South Pacific Church Conference, and in 1981, '82, and '83, she was a delegate to the Pacific Nurse Leader Conference (in Saipan, Guam, and Honolulu, respectively). With her involvement in all of these activities, Ms. Poll has played a key role in Truk society.